GANGRÆNA:

OR A

Catalogue and Discovery of many of the Errours, Heresies, Blasphemies and pernicious Practices of the Sectaries of this time, vented and acted in *England* in these four last years:

AS ALSO,

A Particular Narration of divers Stories, Remarkable Passages, Letters; an Extract of many Letters, all concerning the present Sects; together with some Observations upon, and Corollaries from all the fore-named Premisses.

By THOMAS EDWARDS Minister of the Gospel.

2 TIM. 3. 8,9. *Now as Iannes and Iambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the Faith. But they shall proceed no further, for their folly shall be manifest to all men, as theirs also was.*

2 PET. 2. 1,2. *But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evil spoken of.*

JUDE, vers. 19. *These be they who separate themselves, sensuall, having not the spirit.*

Lutherus in Epist. ad Galat. Maledicta sit charitas, quæ servatur cum jactura doctrinæ fidei, cui omnia cedere debent, Charitas, Apostolus, Angelus è cœlo.

Luthers Epist. ad Stanpitium. Non hic tempus timendi, sed clamandi, ubi Dominus noster Iesus Christus damnatur, exuitur & blasphematur: mi pater grandius est periculum quam credant multi. Inveniar sane in cibus, avarus, adulter, homicida, antipapa, & omnium vitiorum reus, modo impii silentii non arguar, dum Dominus patitur.

LONDON,
Printed for *Ralph Smith*, at the Signe of the Bible in Corn hill near the Royall-Exchange. M. DC. XLVI. 1645

Reader,

THat thou mayeſt diſcerne the miſchief of Eccleſiaſticall Anarchy, the monſtrouſneſſe of the much affected Toleration, and be warned to be wiſe to ſobriety, and fear and ſuſpect the pretended New lights, I approve that this Treatiſe, diſcovering the Gangrene of ſo many ſtrange Opinions, ſhould be imprinted.

JAMES CRANFORD.

TO THE RIGHT HONOVRABLE THE *LORDS* and *COMMONS* Assembled in PARLIAMENT.

Right Honourable and Noble Senatours,

I *Here present you with a Catalogue, or Black Bill of the Errours, Heresies, Blasphemies and Practices of the Sectaries of this time, broached and acted within these four last years in* England, *and that in your Quarters, and in places under your Government and Power, for which I tremble to thinke lest the whole Kingdom should be in Gods Black Bill: I much fear lest the subject matter of this Catalogue may prove unto* England *(unlesse some speedy and effectuall course be taken to prevent it) like the Bill of Divorce given to* Israel; *like the Roll of the Book commanded from God to be written by* Jeremiah *against* Israel *and* Judah; *like the Roll of a Book sent by a hand to* Ezekiel, *wherein was written, lamentations, mourning and Wo; or like the hand-writing upon the wall against* Belshazzar; *and the flying Roll in* Zechariah, *a curse going over the face of the whole land. And unto whom, Right Honourable, should I represent and make known these things, but unto You Who are the supreme Judicatory of this Kingdom, having that sufficiency of Power, which only is able to remedy and redresse them, Who are our great Physicians, and have been wont to cure the worst maladies and*

Ier. 3. 8.
Ier. 36. 2.
Ezek. 2. 9, 10.
Dan. 5. 5.
Zech. 5. 2, 3.

Pſal. 82. 6. *diſeaſes of our Church and State, who are by God himſelf ſtiled* Gods, *and therefore ſhould above others lay to heart and be ſenſible of the injuries and diſhonours done to God and his name. And I humbly pray your Honours to bear with me in my addreſſes this way, as having no other means but this, of acquainting You with the ſad ſtate of things in our Church: And yet 'tis neceſſary You ſhould hear of theſe things, for as 'tis ſaid in the Prophet* Jeremiah, *concerning the making of that Roll,* It may be the houſe of Judah will hear all the evil which I purpoſe to do to them, that they may turne every one from his evil way, it may be they will preſent their ſupplications before the Lord, that he may forgive their iniquity and their ſin; *ſo it may be ſome good may come of this Book, to cauſe an humiliation for, and a ſuppreſſion of hereſies and ſchiſmes, as being a more free and full diſcovery of our times then ever yet was made, and therefore I ſend it abroad in this way, whereby it may be read by all* Judah: *and I doubt not but ſome faithfull* Baruchs, *who are not ſhut up, but do preach before you on Faſt dayes, will cauſe you to hear the Words of this Book in the Lords houſe, by applying them to your conſciences, and making them a Catalogue of ſins for matter of humiliation to you on thoſe dayes, ſhowing how far they may become yours in ſuffering without puniſhment and cenſure too many of them. And now, Noble and Worthy Senatours, be graciouſly pleaſed to pardon the boldneſſe I ſhall take in dealing plainly with you in this preſent Epiſtle, and not to impute it to any malignity and diſaffection to your ſervice, or to peremptory ſaucineſſe, and diſreſpect of You, (for beſides that ſome Worthy members of Parliament to whom I am known can teſtifie the contrary, all my Actions from the beginning of your ſitting, my Sermons, Prayers, Praiſes, Diſcourſes, Actings for You ſpeak otherwiſe: I am one who out of choiſe and judgement have imbarked my ſelfe with Wife, children, eſtate, and all thats dear to me in the ſame ſhip with you, to ſinke and periſh, or to come ſafe to land with you, and that in the moſt doubtfull and difficult times, not only early in the firſt beginning of the War and troubles, in a malignant place among Courtiers and thoſe who were ſervants & dependants relations to the King, Queen & their children, pleading your Cauſe, juſtifying your wars, ſatisfying many that ſcrupled: but when your affairs were at loweſt, and the chance of War againſt you, and ſome of the Grandees and favourites of theſe times were packing up, and ready to be gone, I was then higheſt and moſt zealous for you, preaching,*

ing, praying, stirring up the people to stand for you, by going out in person, lending of money, in the later going before them by example; And as I have been your Honours most devoted servant, so am I still yours, and you cannot easily lose me; and I do humbly lay my self and Book at the feet of your Wisdome and piety, submitting both to your pleasure) but to the matter and contents of this Book, and to the present state of things. I am bound and stirred in spirit, to see the people so given to errour and schisme, and the zeal of Gods house and glory constrains me, and I can no longer forbear speaking my Whole heart to you. The evils of this kinde are grown to such a height as there is no more time for silence, or for being afraid, but of crying out and speaking plainly. And I am confident when your Honours have read over my Book (which I humbly desire you in the fear of God, and for the glory of Christ to do, as Luther *bespeaks the reading of an Epistle of his) that will be a just Apologie with you for my freenesse and boldnesse. O the evil of these times would put zeal into the heart of any man, who hath any love to the glory of God, his truth, and the souls of people, and make the stammering tongue to speak freely, yea the dumbe to speak and cry out. Crœsus son who was borne dumbe, when he saw one going to kill his father, spake and cried out, O kill not* Crœsus. *And now when our Father, our Saviour and blessed Spirit are wounded by damnable heresies and blasphemies, and many precious souls destroyed, can we be silent! O cursed be the silence and flattery that is in such a time as this: For now things are grown to a strange passe, (though nothing is now strange) and every day they grow worse and worse and you can hardly conceive and imagine them so bad as they are, no kinde of blasphemy, heresie, disorder, confusion, but either is found among us, or a coming in upon us, for we instead of a Reformation, are grown from one extreme to another, fallen from* Scylla *to* Charibdis, *from Popish Innovations, Superstitions, and Prelaticall Tyranny, to damnable Heresies, horrid Blasphemies, Libertinisme and fearfull Anarchy, our evils are not removed and cured, but only changed, one disease and Devil hath left us, and another as bad is come in the room; yea, this last extremity into which we are fallen, is far more high, violent and dangerous in many respects; all which in an Epistle cannot be contained, but are laid down in the following Book in many places, specially in the eleventh Corollary.* Luther *in an Epistle to* Spalatinus, *calls want of freedome in a Minister,* irremissibile peccatum, *an unpardonable sin,*

and silence in the neglecting of truth, a wicked silence; and in an Epistle to Stapitius *saith,* Let me be found any thing, a proud man, an adulterer, murderer, and guilty of all wickednesse, so as I be not convicted of wicked silence whilst the Lord suffers. *The consideration of which, makes me well contented to run the venture of being accounted proud, saucy, peremptory, and of incurring the hazard of your displeasure by speaking freely (though I hope better things) then to let the glory and honour of Christ and his truth suffer any longer by my silence; For I call the most High GOD to witnesse, that (so far as I know my own heart) what freedom I here use, in laying open the state of things before you, is not out of any sinister respects, or any pleasure I take in this liberty (for I have had many carnall reasonings and conflicts in my spirit against it) but only out of the great necessity of the times, moved thereunto out of love and zeal to the glory of God and his truth, my faithfullnesse to your Honours, compassion to the souls of those for whom Christ died, and the delivering of my own soul in the discharge of my conscience. Great Persons, as Princes, Nobles and Counsellours, through their high places, multitude of affairs, flatteries, are subject, to great failings and infirmities, as both Scriptures, and all Histories shew: but this hath been the praise and honour of some of them, that upon being minded by faithfull Ministers of their faults, they have laid it to heart.* Theodosius *that Noble Emperour had many infirmities, as that cruell fact of his against the inhabitants of* Thessalonica, *as his being angry out of measure against the people of* Antiochia, *as his lenity towards the Arians, whom he permitted to keep Conventions in chief Cities; but in all his faults this is observed and admired by the Eccleſiasticall Historians who write of him, that he ever gave place to wholesome admonitions, and amended upon being dealt with, as by* Flavianus *Bishop of* Antiochia, Amphilochius *Bishop of* Iconium, Ambrose *Bishop of* Millain; *and he took* Ambroses *liberty of speaking to him so well, that he did not only give him thanks, but said of him to his praise, I have at length found a master of truth, for I have known* Ambrose *only a Bishop worthy of that name. It was one of the sins of the Prelates and Court Chaplains (for which among others God hath cast them out) to flatter, and the sin of the Court, that the Ministers that preached there must sing* placentia, *speak smooth things. Now far be it from such a High Court of Parliament as you, (who above other Parliaments are in solemne Covenant with*

Tantis & tam eximijs virtutis ornamentis enituit, tum Episcopus, tum Imperator: Vtrumq; enim admiror, alterum propter ingenuam loquendi libertatem, alterum propter facilem obedientiam. *And* Theodosius *speaking of* Ambrose, *saith;* Ægre tandem reperti veritatis magistrum: Nam solum Ambrosium novi Episcopum dignum eo nomine. Tantum commodi reprehensio a viro virtute præstanti adhibita secum apportare solet. *Theodoret. Eccles. Hist.* lib 5. cap. 15, 17.

with God for Reformation Nationall, Domesticall, Personall, and have professed to engage your hearts for God and his Worke,) and from the Ministers who stand up for you, and adhere to you, to be faulty in the same kinde: Be pleased therefore in the midst of your many great affairs which even swallow you up, and by reason of which you have not time to hear and know all things concerning the state of Religion, to suffer one of your daily Remembrancers to God, to be Gods Remembrancer to You. You have, most Noble Senatours, done Worthily against Papists, Prelates and scandalous Ministers, in casting down Images, Altars, Crucifixes, throwing out Ceremonies, &c. but What have You done against other kindes of growing evils, Heresie, Schisme, Disorder, against Seekers, Anabaptists, Antinomians, Brownists, Libertines and other Sects? You have destroyed Baal and his Priests, but have You been zealous against the golden Calves, and the Priests of the lowest of the people? are not these grown up, and daily increase under you? are any effectuall means used against them? You have made a Reformation, and blessed be God Who put it into your hearts to do such things, but with the Reformation have We not a Deformation, and worse things come in upon us then ever We had before? Were any of those monsters heard of heretofore, which are now common among us? as denying the Scriptures, pleading for a Toleration of all Religions and Worships, *yea for blasphemy and denying there is a God. You have put down the Book of Common Prayer: and there are many among us have put down the Scriptures, sleighting, yea blaspheming them. You have broken down Images of the Trinity, Christ, Virgin Mary, Apostles: and We have those who overthrow the Doctrine of the Trinity, oppose the Divinity of Christ, speak evil of the Virgin Mary, sleight the Apostles. You have cast out the Bishops and their Officers: and we have many that cast down to the ground all Ministers in all the Reformed Churches. You have cast out Ceremonies in the Sacraments, as the Crosse, kneeling at the Lords Supper: and We have many cast out the Sacraments, Baptisme and the Lords Supper. You have put down Saints dayes: and We have many make nothing at all of the Lords dayes, and Fast dayes. You have taken away the superfluous excessive maintenance of the Bishops, Deans: and We have many take away and cry down the necessary maintenance of the Ministers. In the Bishops dayes We had singing of Psalms taken away in some places, conceived prayer,

*Book intit. Toleration Iustified, par. 7, 8. printed in the last January.

prayer, preaching, and in their room, Anthems, stinted forms and reading brought in; and now we have singing of Psalms spoken against and cast out of some Churches, yea all publike prayer questioned, and all ministeriall preaching denied. In the Bishops times Popish Innovations were introduced, as bowing at Altars, &c. and now we have anointing the sick with Oyl; then we had Bishopping of children, now we have Bishopping of men and women, by strange laying on of hands, as is related in this following Book. In the Bishops dayes we had many unlearned Ministers, and have we not now a company of Jeroboams Priests? In the Bishops dayes we had the fourth Commandment taken away, but now we have all ten Commandments at once by the Antinomians; yea all faith and the Gospel denied, as by the Seekers. The worst of the Prelats, in the midst of many Popish, Arminian tenets, and Popish innovations, held many sound doctrines, and had many commendable practices; yea the very * Papists hold and keep to many Articles of faith and truths of God, have some order among them, encouraoe learning, have certain fixed principles of truth, with practices of devotion and good works; but many of the sects and sectaries in our dayes, deny all principles of Religion, are enemies to all holy Duties, Order, Learning, overthrowing all, being vertiginosi spiritus, whirlegigg spirits; and the great opinion of an universall Toleration, tends to the laying all waste, and dissolution of all Religion and good manners. Now are not these Errours, Heresies and Schismes, spots and blots in our Reformation? do they not blemish and cast a darke shadow upon all the light part? are they not the dead flies in the Apothecaries ointment, sending forth a stinking savour? are they not the reproach and rejoicings of the common enemy? the scandall of the weak, the blasing-star of the times? And are not Sectaries strangely suffered, connived at, keeping open meetings in the heart of the City? yea printing with * License their erroneous opinions, and daring to give into some of your hands such Books as 'tis a shame to speak of? being let so alone, that they are grown up to many thousands both in City and Countrey. Christ in Revel. 2. 19 highly commends the Angel of the Church of Thyatira for his works, service, faith, patience, &c. but yet reproves and threatens him for suffering without punishment false doctrines to be taught, and disorders to be practised in the Church: But I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her selfe

* Calvini Institutio Adversus Libertinos, cap. 4. pag. 104.

* M. Saltmarsh Smoak in the Temple, in which are some desperate errours. Brot about Baptisme, and calling mainteyned by Tubes Jewish and Popish understandings.

selfe a Propheteſſe, to teach and to ſeduce my ſervants: *and be pleaſed to obſerve what truth that Scripture holds out, namely, that a connivence and ſuffering without puniſhment falſe Doctrines and Diſorders, Perſons to preach Whom God hath not called, and to preach Errours, Hereſies, blemiſhes and daſhes the moſt glorious works, and provokes God to ſend judgements; a Toleration doth eclipſe and darken the glory of the moſt excellent Reformation. God accounts all thoſe errours, hereſies, ſchiſmes,* &c. *committed in a land, but let alone, and ſuffered without puniſhment by thoſe Who have authority and power, to be the ſins of thoſe who have power, and he Will proceed againſt them as if they were the authours of them. A man comes to be partaker of other mens ſins, by countenancing, conſenting and ſuffering without puniſhment, as Well as by formally committing them.* * Solomon *in* 1 King. 11. *from ver.* 1. *to* 15. *is accounted by God to be guilty of all the Idolatry committed by his Wives and their followers, and accordingly God is angry with him, and threatens him, becauſe being a King, he had power in his hands to hinder it, not that* Solomon *did bring into the houſe of God Idols, or ever commanded the people to forſake the Worſhip of God and to Worſhip Idols, or that he did in his own perſon worſhip Idols; This only is certain, that he ſuffered them to build Altars, and ſacrifice to ſtrange gods:* Epheſ. 5. 12. *'tis the command of God,* to have no fellowſhip with the unfruitfull works of darkneſſe, *that is, not by conſenting, helping, imitating and ſuffering them without reproof; Now a Magiſtrates reproving, is by uſing coercive power to puniſh and ſuppreſſe evils, as is evident in the example of old* Eli *to his ſons, Who though he did reprove by words, yet becauſe he puniſhed them not, he was partaker of their ſins, and was ſeverely puniſhed by God for it,* 1 Sam. 2. 23, 24, 25. chapt. 3. 13, 14. *Now, Right Honourable, though You hold none of theſe Opinions, practiſe not theſe wayes, neither command any of theſe things, but have put out Declarations, wherein there are ſome paſſages againſt Anabaptiſts, Browniſts and other ſects, and made Orders and Ordinances for the preventing and remedying of many of theſe evils; as that Order of* Febr. 16, 1643. That Miniſters ſuffer none to preach in the places where they have charge, but ſuch as they will be anſwerable for; *as the Ordinance againſt the preaching of Perſons not ordained in this or ſome other Reformed Church; as the Ordinance of not printing without Licenſe; yea upon complaint*

* Ames. Animad. in Remonſtr. Synodal. Script. ſuper Attic. 5. de Perſev. ſanctorum, cap. 7. de Solomone. Certum eſt Solomonem non introduxiſſe aut admiſiſſe idola in domum Dei, neq; adegiſſe populum ut vel Dei verum cultum deſereret, vel coleret idola; neq; probari poteſt eum in ſua propria perſona coluiſſe idola. Hoc tantum certum eſt de ejus idololatria, quod infatuatus a mulieribus idololatricis permiſerit eas conſtruere. Aquinas *in* Epheſ 5. 12. Iſtis ergo nolite communicare imitando, coadjuvando, conſentiendo Sed certe hoc non ſufficit, niſi etiam eos reprehendatis.

complaint have questioned and troubled some Sectaries for their Errours and pernicious Practices; yet notwithstanding there is a strange unheard of suffering and bearing with them, and such a one as I beleeve all things considered, never was there the like under any Orhodox Christian Magistrate and State. How do sects and schismes increase and grow daily, Sectaries doing even what they will committing insolencies and outrages, not only against the truth of God and the peace of the Church, but the Civil state also, going up and down Countries, causing riots, yea tumults and disturbances in the publike Assemblies! how do persons cast out of other Countries for their Errours, not only live here, but gather Churches, preach publikely their Opinions! what swarms are there of all sorts of illiterate mechanick Preachers, yea of Women and Boy Preachers! What a number of meetings of Sectaries in this City, eleven at least in one Parish! What liberty of preaching, printing of all Errours, or for a Toleration of all, and against the Directory, Covenant, monethly Fast, Presbyteriall Government, and all Ordinances of Parliament in reference to Religion, and most of these persons either never questioned at all, or if questioned, abusing those in a high manner who question them, coming off one way or other, and afterwards going on in spreading their errours more then before, or if committed by some below, whereby they are hindred from preaching and dipping, then brought off and released by some above (of which they bragg and boast) yea many Sectaries countenanced, imployed and preferd to speciall places both of profit, honour and trust, and that which is saddest of all (and yet too true) Orthodox Worthy persons, who being in places of Power, for preventing mischiefs and evils questioning some Sectaries for their unlawfull meetings and false Doctrines, have been lookt upon ever after with an evil eye, and opportunities watcht to molest and displace them. In a word, there hath not been to this day any exemplary restraint of the Sectaries (as ever I heard) by vertue of any of your Ordinances, but they are sleighted and scorned, and as it was formerly with the Kings Proclamations against the Jesuits, Priests, Papists, and forbidding to go to Masse, there were the more Priests in the kingdom, and more went to Masse, (the Proclamations being never looked after, and when any zealous Protestants in place did go to execute them, they had little thanks for their pains, and those they questioned, were too hard for them, getting off;) so preaching of laymen was never more in request then since your Ordinance against it.

Vide Petit. of the Lord Maior, Aldermen and Commons of the City of London, presented to the House of Peers, Jan. 16.

it, Presbyteriall Government never more preached, printed against, then since your Votes, Orders and Ordinances for it; never more dangerous unlicensed Books printed, then since the Ordinance against unlicensed printing; and when men have been complained of for the breach of Ordinances as that of lay preaching, &c. how are they dismissed, and preach still, infect still? look what wayes were taken heretofore by the Popish party and Prelates who pretended to be Protestants in favour of the Papists, Arminians, and discountenancing zealous Protestants, the same will be found to be now in use in behalfe of the Sectaries against Presbyterians; and if you be but pleased to review your own Remonstrances, either in former, or in this present Parliament, or remember the maximes and grounds you proceeded upon in questioning many, and by what rules you judged of intentions to overthrow the Protestant Religion, and to advance Popery, Arminianisme, and then look upon the Proceedings of some, you will finde the same steps trod in now, and the same course taken in favour of the sects: (But an Epistle is too narrow a compasse to particularize all things of this kinde, and a word is enough to the Wise) And yet I do not say Your Honours have done these things, for there are matters of this nature you hear not of, and upon complaints of things that have come immediatly to Your Houses, there hath been some redresse, yet such things are done by Committees, or Persons under Your Power and Government, and no effectuall wayes taken, to prevent, discover or remedy these things. Now I humbly submit to your deep judgement, Whether God account not men guilty of that which is committed by others under them, they having power to hinder it; as also, whether it will not be interpreted by men, that there is certainly great countenance and favour above, or else persons below durst not do as they do. And be pleased to suffer me, as a Minister of Christ, to bring to your remembrance (which I do in all humility,) these following Scriptures, Levit. 26. 25. 1 Sam. 2. 29, 30, 31, 32. chapt. 3. 12, 13, 14. 1 King. 12. chap. 31. 13. chap. 33. 3. 2 King 10 from 19. to 33. Jerem. 5. 30, 31. Dan. 5. 5, 2. 2, 23, 24, 25, 26, 27, 28. Amos 2. 9, 13, 14. Hag. 1. 2, 4 5. Gal. 6. 7. Revel. 2. 13, 14, 15. 16, 18, 19, 20. Which texts of Scripture, with the examples laid down in them, I name not as if I would compare your Honours with Jeroboam, Belshazzar, &c. or charge on you their facts in kinde, or that I wish such evils should come to You, no, let the interpretation of these Scriptures be to your enemies, and the ful-

filling of them to them that hate You; but becauſe whatſoever things were written aforetime were written for our learning, and all the things which were threatned and hapned to Eli, Jeroboam, Jehu, Belſhazzar, *&c. were for examples, and written for our admonition upon whom the ends of the World are come; therefore I minde You of theſe Scriptures, that you may fear to fall into any ſuch kinde of ſins, or to ſuffer ſuch to be done when 'tis in Your power to hinder.*

The ſects have been growing upon us ever ſince the firſt year of Your ſitting, and have every year increaſed more and more; things have been bad a great while, but this laſt year they are grown intolerable, and if Schiſme, Hereſie, &c. be let alone and riſe proportionably for one year longer, We ſhall need no Cavaliers nor enemies from without to deſtroy us. Certainly God looks for other manner of fruit from You; the great Deliverances, Victories, Succeſſes, the ſolemn Covenant, Proteſtations, Remonſtrances, Declarations made to God, this Kingdom, the Kingdom of Scotland, *and all the Reformed Churches, call and ſpeak for other kinde of things. The Reformed Churches abroad wonder at theſe things, and ſay, Why may not the King as lawfully tolerate Papiſts, one falſe Religion, as the Parliament ſuffer all ſects to grow? beſides their love, zeal and prayers for you begins to languiſh and grow faint. Our dear Brethren of* Scotland *ſtand amazed and aſtoniſhed, and had they not ſeen theſe things, could not have beleeved them. The Orthodox, godly conſiderable party, both Miniſters and people in City and Country, by whoſe means under God, you are now ſo ſtrong and lifted up above your enemies, are grieved, offended, and much diſcouraged, the common enemy ſcornes, blaſphemes and reproaches the Reformation looking upon us as given up to a ſpirit of giddineſſe and errour. The Malignants every where turne Sectaries and Independents, ſiding with them and pleading their cauſe; and they do wiſely, there being no ſuch way as that to ſave their purſes, live quietly, and to undermine you and effect the Enemies worke. And What can you thinke Will be the iſſue of theſe things? It is high time therefore for your Honours to awake and be doing, to ſuffer no longer theſe Sects and Schiſmes, theſe diſorders and confuſions that are in the midſt of us, but to fall upon ſome effectuall wayes, as you in your great Wiſedomes ſhall finde out, and to do ſomething worthy a Parliament in this kinde alſo. Do this and God ſtands on your right hand to helpe you, and you ſhall not be remo-*

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ved for ever, the Kingdom of Scotland, the Reformed Churches, this great City with the Ministers to stand by you and to honour you: Do it not, but let things still run on thus, and all kinde of errours, confusions, &c. increase, and know God is a righteous God, and will require it at your hands, visit and be avenged for these things. And let no man flatter you with your great prosperity and successe, that your mountain is now so strong that you shall never be moved, but remember that God is a God changing the times and seasons, that removes Kings and sets up Kings, that can quickly bring down that part of the Wheel below which was highest, that made a sudden change to Belshazzar in an hour: That God who is said to scatter Kings, can scatter you: Look upon the Court party, the great Counsellours of state, and Prelates, whose height was like the height of the Cedars, and were strong as the Oaks, yet the Lord destroyed their fruit from above, and their root from beneath, and cannot he do so to you? I beseech you fear, considering the great dishonour of God and his name, and the sad estate of things under your Government, lest God bring some great afterclap upon you, and have an after reckoning, either giving you up at last to the hands of those that are now in armes against you, or sending an evil spirit of division among your selves and the two Nations, or making use of the Sects (that party when grown stronger, who have been so much suffered to grow under you,) to become thorns in your sides, and pricks in your eyes, to cast You out, and to teach you new Law and new Divinity, as they have done already in many of their Books (as Englands Birthright, A Letter from an Utter Barrester, A Letter, call'd Englands lamentable slavery, Lilburns Letters to Mr Prynn, to a Friend, Innocency and Truth justified, cum multis aliis,) or by sending some other judgement, as the Pestilence, &c. (all which I earnestly pray God to prevent.) And truly when I thinke of things by my selfe, and behold to what a height Errours, Heresies, &c. are come, and withall reflect upon the great things God hath done for you, the many powerfull Sermons you have had preached before you about the Nationall Covenant, and against the Sects, the many Petitions representing the evil and danger of these things, and yet how little is done, our evils of this kinde rising higher and higher, in the increase of false doctrines, and a greater multiplication of schismes every day then other; I tremble for fear, lest for the

Dan. 2 21.
Dan. 5. 3, 4, 5, 6.
Psal. 68. 14.

want of zeal in suffering so many dishonours of God, and his house to lie so long waste, the Word be gone out of his mouth already which he spake against Eli; I said indeed that thy house, and the house of thy Father should walke before me for ever: but now the Lord saith; Be it farre from me, for them that honour me: I will honour, and they that despise me shall be lightly esteemed. *But to draw towards a conclusion, theres no other way to prevent all this Wrath, but to be zealous and repent, to do something speedily and effectually against the Errours, Heresies, Schismes, Blasphemies and Confusions of these times.*

Ob *But if any shall object, It cannot be done now, it will discontent and disingage the Sectaries who are a considerable party, and so may prove dangerous to the Parliament in this juncture of time, by causing many to fall off their Service.*

Ans. *Are We afraid of discontenting, disingaging and losing a few men, and not of discontenting and losing God! shall God be displeased to please men! shall We fear the want of mans helpe whose breath is in his nostrils, and not fear God! O that We would once cease from man, for Wherein is he to be accounted of?*

Isa 30.1. *Secondly I answer, This objection is taking counsell, but not of God, a covering, but not of Gods Spirit; this carnall policie of suffering corruptions in Religion for fear of losing a party and strengthening Kingdoms, hath proved the ruin of families and Kingdoms; be pleased to remember* Jeroboam, Jehu, &c. *Who out of policie for fear of losing a party and strengthening the other side, set up and suffered the golden Calves and Priests of the lowest of the people, and this very thing became a snare and the losse of the Kingdom to them; and I might shew out of Ecclesiasticall Histories many examples of sad things befalling Princes, Who out of policies or any carnall respects have suffered all sorts of sects and heresies but I will only instance in one out of* * Baronius, *of Valentinianus senior, Who suffered in the west the Christians to embrace what faith every one of them would, and to follow what heresies they pleased, but how well and safely the end of it declared, for both his sons were slain by the faction and treachery of the Gentiles, Gratian by Maximus, Valentinian junior was strangled in a haltar: And yet afterwards the same Emperour by edict commanded the houses and places Where the Manichees met to be confiscate.* 2 Chron. 25. *It is storied of Amaziah, that he had hired a hundred thousand mighty men of valour for a hun-*

dred

* Ex quo etiam fonte manavit, ut idem Valentinianus senior siperet in occidente inter Christianos quam quis vellet fidem amplecti atq; pro barbaris hæreses consectari. At quam consulte exitus declaravit, dum et in filii fratrisque ac proditione Gentilium necati sunt Gratianus a Maximo, Valentinianus junior laqueo strangulatus. Baron. tom. 4. An. 75 Num. 11.

dred talents of silver, but a man of God came to him to dismisse his Army, namely that part of it the children of Ephraim, and told him in answer of his carnall objections, that God had power to help and to cast down; and for his hundred talents, the Lord was able to give him much more then this: so say I, Whoever or what numbers soever shall desert the Parliaments Army and Service for their suppressing the sects, and putting in execution their own Ordinances God hath power to helpe, and cast down, and is able to cause many more then these to adhere to them; and no question, besides Gods helpe and blessing which uses to accompany setling true Religion, and destroying false; the hands of the Kingdom of Scotland would be the more strengthened, the City of London, the Ministers and all who love truth, peace and order, would adhere more firmly, and the Parliament would be both stronger, and make themselves famous both at home and abroad to all generations. Thirdly, supposing the Sectaries to be as potent as is falsly surmised by themselves, yet I humbly conceive it stands not with the Honour, Power, wisedome nor piety of a Parliament, for fear of losing a party, to be afraid of maintaining their own Ordinances, and punishing those things that they know are bad; In such a case fiat justitia, ruat coelum. Fourthly, the sons of Zeruiah are not now too hard for you, God hath made you stronger then ever, by giving you many glorious victories, battell upon battell, and one strong hold after another, so that if any will fall off from you for doing your duties you need not care; and Who knowes but that all these victories are sent to take away all excuse, to answer this objection, and to encourage you to this Worke; God inforces upon turning the dayes of fasting into feasts, therefore to love the truth and peace; and from deliverances to pay our vows, and make good our Covenants, as in Zech. 8. 19. Num. 1. 15, 16. Psal. 116. 14, 17. 18, 19 And thus having in some poor measure discharged my conscience towards God, your Honours and this Kingdom, in the Discovery made in this Book of many sects and Sectaries, I leave the issue and successe to God, humbly taking my leave, as Dr Holland that learned man and Doctor of the Chair in Oxford was wont to do of his Colledge upon going journies, saying, I commend you to the love of God and hatred of Popery; so do I commend both Houses of Parliament to the love of God and his truth, and the hating of all sects and schismes, earnestly praying to God, that none of the things which You and we have cause to fear may come upon You and the Kingdom, but that God would mercifully

2 Chron. 25. 7, 8, 9.

Vide more of this in M. Pryns Epist. Dedicat. to the High Court of Parliament, in his Book intit. A fresh Discovery of New lights.

Vita. Holland. Commendo vos Dilectioni Dei & odio Papatus.

mercifully pardon that too great suffering, countenancing, spreading and prevailing of Errours, Heresies and Schismes which hath been in this Kingdom these four last years, and would fill you with such a love and zeal to his truth and house, that you might thorowly purge out all things that offend, and cause the false Prophets and the unclean spirits to passe out of the land, speedily and effectually lay the top-stone upon the building, the foundation whereof you have laid long ago, fully settle this Church and the Government of it, whereby we may be brought into one, and become terrible as an Army with banners, and like a strong and fenced City, both against schismes that may arise from within, and the assaults of enemies without.

Your Honours humble

and most devoted servant,

THOMAS EDWARDS.

The Preface.

IN the last week of *June*, or the first of *July*, 1644. (in one of those two weeks I am certain) came forth my Answer (entituled *Antapologia*) to the *Apologeticall Narration*: Ever since which time I have forborne the Presse, out of an expectation of a Reply (which was with great confidence by many of the Independent party at severall times given out I should have) with much patience passing by the many reproachfull scornfull speeches, and railings both in publike Sermons and printed [a] Pamphlets, and many other wayes cast upon me and my *Antapologie*: I was not willing to be provoked, or to trouble my self at the barking of every dogge (who according to kinde, did bark at the Moon (mats all) but not hurt it: could scoffe and jear at the *Antapologie*, but knew not which way to go about to answer it) but rather resolved to reserve my time and strength, for some learned and solid Reply from the Apologists, or any other for them, to which I might have given a *Rejoynder*. But now 18 Moneths being almost expired since the *Antapologie* came abroad into the world (time sufficient for five such eminent persons, or some other to have returned an Answer in, if ever they intended it) and now being without all hopes of any Reply from them (there being none in the Presse, as I can learn) but rather 'tis given out by the Apologists themselves, and their neerest friends, that for peace sake they forbare it (which let them beleeve it that will, I do not) I shall waite no longer, but am resolved to appear again in publike against the errours of the time, and to set forth Tractates and Discourses upon such Subjects and Points, as I conceive may make most for the glory of God, the peace of this Church, and be most seasonable for the present necessity, be *opus diei in die suo*. I have all this while, out of choise and upon serious deliberation, declined the setting forth any Tractate of the Controversies of the time (although I have been by Learned men oft call'd upon, yea, earnestly sollicited thereunto) lest the Apologists, or some other for them, should have taken occasion

[a] *Certain brief Observation and Antiquarie on M. Prins 12. Quest.*
The Falshood of VVilliam Prins *Truth triumphing.*
VVoodwards *Answer to a Letter.*
VVoodwards *Inquiry into the Causes of our misery.*
Arraignment of Persecution
Brief Exhort. to Repent.
Vindiciæ veritatis, *or* Burtons *Answer to* D. Bastwick.
Calumny Arraigned and Cast: With diverse other Pamphlets.

by answering that, to have had some cloak and excuse for not replying to my *Antapologie*: but having given all this time, and finding by experience all their great words and threats of an Answer (both in print by [b] Mr *John Goodwin*, yea, the Apologists themselves in the Assembly, and many of their [c] disciples (to be but meer flourishes and great swelling words of vanity) on purpose to feed their deluded Proselytes for the present (who called upon them for an Answer) I shall now finde them more worke, and adde many other Treatises to the former. And however upon the Reason before specified, I have been thus long silent, and discontinued the Presse; yet for hereafter, I do give it under my hand, that I will make amends, and redeem the time because the dayes are evil; promising (the grace of God enabling me, and sparing me life, health and liberty) that for this next year, or longer, as the troubles of the Church may continue, to be often setting forth one Tractate or other. I aim at, and shall endeavour to be like that tree spoken of in the *Revelation*, to yeeld fruit every moneth, and that the leaves of the tree may be for the healing of these Nations. Now to give some account to the Reader, of the nature of this following Discourse, and of my scope therein. This present Treatise is not so much against any one errour & sect, as against all I have heard of, a Discovery of & Directions against that many headed monstrous *Hydra* of sectarisme sprung up in these times in *England*: a worke and undertaking, which I well know & expect, will cause me all the hatred, envy and danger, which the cunning, malice, power or blinde zeal of all the sectaries in *England* can procure. *Paul* speaks in his Epistles to the *Corinthians* (among other troubles) of his fighting with beasts at *Ephesus* after the manner of men, 1 *Cor.* 15.32. and of a messenger of satan sent to buffet him, 2 *Cor.* 12. *chapt.* which were none of the least dangers and sufferings he met withall, as will appear both by looking into the texts themselves, and consulting some learned Divines upon those Scriptures. Now in this present worke, and some other following Tractates, something like to these I have to conflict with, namely, wilde beasts, grievous wolves, as the Scripture calls hereticks and false Prophets, *Mat.* 7.15. *Acts* 20.29. and with messengers of satan, false Apostles, transforming themselves into the Apostles of Christ, 2 *Cor.* 11.13. and 'tis never the lesse hazardous nor difficult, that they are wolves in sheeps cloathing,

[b] *Calumny Arraigned and Cast, Or, An Answer to M. Prins Truth Triumphing over Falshood, pag.* 45. *But for any such unanswerablenesse as M. Prin intends, the one part of it will not endure that such a thing should be spoken of the other, there being enough in the Discourse it self to answer whatsoever is to be found in it of any materiall consideration against the Congregationall way: as will in time convenient be made manifest in the sight of the Sun God not preventing it by more then an ordinary, or at least expected hand. And in page* 46. *If M. Prin knew and considered, what was that had hindred the Independents, and that once and again from answering it as yet, viz. for that sometimes hindred Paul coming to the Thessalonians, he had little or no cause to glory in that priviledge. But quod defertur non auferetur. This Book of M. Goodwins, was printed at least* 9 *moneths ago*

[c] *Overton an Independent Bookseller, who boasted the Answer*

cloathing, and ſatan transformed into an Angel of light. Now for me, a poor weak ſinfull man, who have no armes of fleſh to back me, none of thoſe relations to the great, Noble and mighty of the times, which many have, (in an age and time when truth is fallen, but hereſie and errour prevails in all places, (cried up as new light, and as new truth,) yea, ſchiſme is ſet up in places of honour and profit, and ſectaries are delivered,) to appear in open field againſt, and to contend with them, is a hard and dangerous ſervice. But I know whom I ſerve, and he who is with me, is ſtronger then they who are againſt me: and in this cauſe of God, his truth, and all the reformed Churches, I fear not what man can do unto me. I well underſtand that I put my hand into a Hornets neſt, and ſhall raiſe up againſt me all the ſpirit of ſeparation, ſchiſme and errour thorow-out the Kingdome, from the higheſt Seeker to the loweſt Independent: but I value it not, *jacta eſt alea* (as *Luther* ſpake upon a like occaſion,) I can comfort my ſelf with that of *David*, Pſal. 118.12. *They compaſſed me about like Bees, they are quenched as the fire of thorns, but in the Name of the Lord I will cut them off.* That God which delivered *Paul* from beaſts at *Epheſus*, and from the meſſenger of ſatan, that encouraged and enabled little *David* to fight with a Bear and a Lion, and to pull a Lambe out of the Lions mouth, yea, to kill both the Lion and the Bear, hath, doth, and will preſerve me, till I have finiſhed my teſtimony. Only my earneſt deſire is to the Orthodox and Pious Reader, that for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, they would ſtrive in prayer to God for me, that I may be delivered from unreaſonable men, and from them that are diſobedient; and that my ſervice and labours in this kinde may be accepted of the Saints, and that I may be ſo ſtrengthened with might by his Spirit, that in zeal and faithfullneſſe, and yet in love, humility and wiſedom, I may ſpeak as I ought to ſpeak in all my following Treatiſes. There are two things, amongſt many, that I have oft thought upon, and obſerved both from the Scriptures and the works of holy men, both antient and modern, which in this cauſe againſt the ſectaries, makes me not to be troubled at reproaches, evil reports, &c. Firſt, That thoſe Miniſters, who out of zeal to the glory God, love of his truth, compaſſion to poor ſouls, have appeared

was in the preſſe. Eaton *an Independent Milliner, Some of* John Goodwins *Church reported that ſome of his Church members preached for him, becauſe he was anſwering the* Antapologie.

The fire of thorns is both kindled and ſoon quenched. Ainſworth in locum.

and acted vigorously, by preaching and writing against the errours of the times and places they lived in, have still met with a great deal of malignity, hatred, reproaches, and speaking all manner of evil against them falsely, as also many misconstructions, neglects and unkinde dealings from friends. Secondly, Notwithstanding all this, they have gone on in their worke and way, with constancie and heroick resolution, triumphing and rejoycing in their sufferings, rather rising higher, and growing more bold, then being moved or discouraged: of both these I will give some instances: Christ the chief Shepherd and Bishop of our souls, for speaking against the sectaries of the time, namely the Pharisees, Sadduces and Herodians, was maligned, reproached, laid in wait for; as also his own Disciples, and *Johns*, were sometimes offended at him, as *Joh.*6.60,61,66. *Matth.*9.14,15,16,17. and yet Christ endured contradiction of sinners, and bare witnesse to the truth. *Paul* for opposing false teachers, and the errours which had crept into the Church of *Corinth* and *Galatia*, met with great reproaches, bad reports, not only from the false Apostles, but from many of the people, insomuch as they counted *Paul* an enemy, passed judgement on him, and spake contemptibly of him, *Gal.*4.16,17. 2 *Cor.*10,10,11. 1 *Cor.*4.3,8 9,10,13 14. And yet *Paul* counted it a small thing to be judged, and could take pleasure in reproaches, in necessities, in persecutions, in distresses for Christs sake, 2 *Cor.*12.10. and none of these things moved him, so he might finish his course with joy, and the ministery which he received, to testifie the Gospel of the grace of God, *Acts* 20.24. [d] *Athanasius* for opposing the Arians and detecting their wayes, was conspired against, accused and pursued with an unsupportable hatred; and yet he went on with great zeal and courage against the whole world, which at one time was made Arian, so that he was resembled by the Fathers to an Adamant, for his enduring all things. *Augustine* and *Hierom*, both of them, for preaching and writing against hereticks and schismaticks, especially Donatists, suffered many reproaches, and yet rejoyced, counting their sufferings a signe of their greater glory; as [e] *Hierome* writing to *Augustine*, congratulates *Augustine* for deserving the hatred of all hereticks, which he rejoyced was common to himself with him, and that which is an argument of the greater glory, all hereticks do detest you,

d Nazian. Orat. in laudem Athan. & Ambros. epist. 25. Hieronymus Augustino gratulatus, quod hæreticorum omnium odium sibi cum illo communicaret, quod quidem gaudet fidelium ipso esse commune. De Donatistis pertinaciter senserit. Et quod signum maximi gloriæ est, omnes hæretici detestantur, & me pari [illegible] quos gloriosos necesse est, vere intelligitur. [illegible] cum. de vitio

you, and persecute me also with the like hatred, that whom they cannot kill with swords, they do with wishes. Yea [f] *Augustine* in opposing *Pelagius* errours, (*Pelagius* being a man of a strict life, and of great authority among all, having many famous men that adhered to him, as *Calestius*, *Julianus Episcopus*, *Sulpitius Severus* and others,) was censured by some of his friends, to be too sharpe and bitter, and his writings had many misconstructions: There were epistles by *Prosper* and *Hilarie* sent to *Austin*, wherein they expresse, that many, who were most eminent in the honour of Priesthood, did reprehend *Augustine*, as if without a cause he had been too vehement, and had too sharpely managed the controversie against *Pelagius*; yea, among the auditours of *Augustine*, all did not truly and with a right hand receive it.

humanis, de libero arbitrio. Fuit autem Pelagius monachus, & mores suos tam severa disciplina gubernabat, ut in magna esset apud omnes auctoritate, ita ut Augustinus primum suppressio eius nomine errores ipsius refutavit. Nec tam leve fuit certamen: Illi qui Pelagij partes defendendas susceperunt, non fuerunt obscuri viri: Cælestius enim in adolescentia jam scriptis clarus fuerat. Iulianus Episcopus Campanię opinione eruditionis clarus habebatur, & semptoque famis omnia sua erogavit in pauperes, unde plurimos & nobiles & religiosos sibi adiunxit. Et Sulpitius Severus magnæ auctoritatis vir a Pelagio seductus est. Exstant Epistolæ Prosperi & Hilarii ad Augustinum, in quibus scribitur, quod multi qui primo sacerdotii honore supereminebant, Augustinum reprehenderint, quasi hoc causa nimis esset vehemens, & causam nimis acriter ageret. Inter ipsos etiam Augustini auditores, non omnes doctrinam eius de hoc loco recte & dextre accipiebant. Vide ibi plura.

Luther, as his name was hatefull to the Papists, so also to the sectaries of that age: [g] *Thomas Muncer*, one of the first preachers and ringleaders of the Anabaptists (*Luther* having had some conflicts with him, and others of that sect) put forth some writings, wherein he did pour out his rage and fury against *Luther*, reproaching *Luther*, that he wanted a spirit of Revelation, and savoured only carnall outward things; and after [h] *Luther* had reproved *Muncer* for his opinion of liberty and the wayes he went in, he set himself against *Luther*, thundring out rayling speeches, saying that *Luther* did equally offend as the Pope of *Rome*, yea that *Luther* was worse then the Pope himself, promulgating only a carnall Gospel; but *Luther* all his dayes, both against the Papists and sectaries, Shwenckfeldians, Antinomians, Anabaptists, notwithstanding all reproaches, went on with courage and rejoycing. [i] *Luther* esteemed evil speakings as [i] meat fatning him; *Luther* was afraid of prailes, but rejoyed in reproaches and blasphemies. [k] 'Tis enough to me, saith *Luther*, if I please Christ my Lord and his Saints: I do from my heart rejoyce and give thanks to my God, that I am hatefull to the devil and all his scales. I am certain, saith *Luther*, that the truth of God cannot be rightly handled and maintained without

g *Melch. Adam.* vita *Luth* pag. 128.

h *Freder. Spanh mij* Diatriba Histor. de orig. progres. Sectis & nomi. Anabaptistarum.

i Blasphemiæ sunt cibus & sagina mihi: maior est mihi & timor in laudibus, gaudium vero in maledictis & blasphemiis.

k Mihi satis est si Christo domino meo & suis sanctis placuero, Diabolo & suis squamis invisum me esse ex animo lætor, & gratias ago Deo meo. *Lutherus.*

out envy and danger, and this is the only signe that it hath been rightly handled, if it offend; I do daily more and more please my selfe, and am proud that I see a bad name increases to me: *Zuinglius* that great leader of the Reformation in *Helvetia*, for disputing and writing against the Anabaptists, was by *Balthasar Hubmerus Pacimontanus* (though *Zuinglius* had done him many offices of love) loaded with so great reproaches, that he was necessitated to make an Apologie for himself to satisfie the brethren. *Calvin* that faithfull Pastour of *Geneva*, as his labours and zeal against popish heresies are known to all, so did he write and act against all other kinde of errours that sprung up, against the Anabaptists, Libertines, *Servetus*, *Valentinus Gentilis*, *Stancarus*, (as his works witnesse) and for his pains and zeal, being as a Christian *Hercules* overcoming so many monsters, he was called Heretick, Ambitious, affecting a new Papacie, one that studied to heap up riches, a Rayler, so that *Beza* writ an Apologie for him; yea, some neighbour Pastours reproached him, as if he made God the authour of sin, because he excluded nothing from Gods externall providence; in a word, being so couragious a defender of sound doctrine, he was at home and abroad vehemently opposed; and yet for all these he went on in his worke, like another *Paul* and *Athanasius*, with undaunted resolutions and pains: upon occasion he spake thus of his hard usage and ill requitall, Certainly if I had served men, I had made a bad bargain; but 'tis well that I have served him, who alwayes payes his servants that which he once promised them, and 'tis enough that I live and die to Christ, who is gain to his in life and death.

* *Calvin* was so hatefull, that some named their doggs *Calvin*, others changed *Calvin* into *Cain*; many out of hatred of him, did professe they kept away from the Lords Supper. Now for the first of these, namely reproaches, scorns, *&c.* I do certainly expect and prepare, for *the disciple is not above his Master, nor the servant above his Lord: it is enough for the disciple that he be as his Master*, *Matth.* 10. 24, 25. And what am I better then those learned fathers, *Augustine*, *Athanasius*, and those first Reformers, *Luther*, *Zuinglius*, *Calvin*? 'tis honour enough for me to be somewhat like to them in sufferings. I have had some experience of the sectaries malice, hatred, rage upon my former Books and Sermons

that

Indies magis mihi placeo & superbus fio, quod video nomen pessimum mihi crescere, *Luth.*

Tantis enim convitiis virum bene de se meritum onerare nebulo non dubitavit, ut apologia satisfacere fratribus habuerit necesse. *Melch. Adam.* vita *Zuinglii*, *pag.* 30.

Melch. Adam. vita *Calvini*, *pag.* 92, 109, 110. Beza Apologia pro Calvino convitiatore. Le Rogo moderatissimos istos homines, quibus nimis incalescere videntur quicunq; ipsorum more non frigent, ut prout, & in quem id cadit paulo attentius expendant, neq; heroicos istos spiritus ex ingenio suo metiantur.

* Calvinus ita exosus fuit, ut aliqui suis canibus Calvini nomen imponerent, alii Calvinum in Cainum transformarent, non pauci illius odio abstinerent se a cœna Domini tetlabantur. Vita Calvini a Beza. Hoc decretum quum esset Calvino inauditum, certe in eum si hominibus servivissem, mala mihi [illegible] esset

that I have preached, and therefore know, that this and other Tractates will inflame them. I am in my conscience fully perswaded, that this Tractate is at this time, both seasonable and usefull in many respects, yea necessary, and that for all sorts of men, Magistrates, Ministers, people, both those that stand, and those that are fallen, yea the very sectaries themselves, and in justice and all reason, I might expect thanks and kinde acceptance of my labour and pains. But I look that the sectaries of all sorts will storme, and cast out of their mouthes flouds of calumnies, reproaches, both against my self and book, besides all other wayes do me all the mischef they can and dare; yea, I fear, that too many Brethren, partly through their relations to many sectaries, and through that lukewarm temper (in reference to errours of minde) that hath long possessed them, who thinke every one too hot that appears against the sects, will not so cordially approve this worke. I can too truly say, that in my former books and Lectures, I have been too much deserted, and not received those incouragements which many have done from Brethren upon like occasions; but none of these things move me; not the losse of good name, not the unkinde deserting of friends; neither count I my life dear to my self, so I may finish my course, and the ministery which I have received, to testifie the Gospel and the truth of God, against the errours of the time. And as I know persecutions and afflictions abide me in this way; so it shall be my prayer and endeavour, to follow the example of Christ, and those servants of his before named; and had I not long since set down, and counted my cost, giving up my name to God to take care of it, and my face to the smiters, I should not have appeared thus in writing and preaching; but I have, through the grace of Christ, learned to account it an honour to suffer for truth, and opposing errours, as well from sectaries, as from Popish spirits: in this matter of opposing the present errours, I slight all the power, malice and policie of all the sectaries in the Kingdome. And I am resolved, by the grace of Christ, which hath enabled me hitherto, to go on in a constant, chearfull opposing and writing against the errours. [n] I have determined with my self, to fear nothing in this cause, but to contemn all things; yea, the higher the errours arise, and the more mighty they grow, the more to rise up against

retur, sed bene est quod ei inservivi, qui nunquam non servis suis rependit quod semel promisit. Satis est quod Christo vivo & morior qui suis lucrum est in vita & morte.

n *Luth.* epist ad *Spalatinum.* Quanto illi insurgunt potentius, tanto a me videntur securius. Statutum est apud me nolle quicquam in hac re timere, sed omnia contemnere.

againſt them; I value not my name, nor my life, if compared to the truth of Chriſt, but ſhall take pleaſure in reproaches, neceſſities, ſufferings in ſuch a time as this is, when few are valiant for the truth; no gold ſhall bribe me, nor preferments take me off; no lack of ſupplies ſhall diſhearten me. I ſhall maintain this warfare at my own charges, and this good cauſe can not be ſtarved for want of fees. And what ever can happen to me in this cauſe, I ſhall rejoyce, yea and will rejoyce, as remembring thoſe ſpeeches of Chriſt, *Joh.* 18. *To this end was I borne, and for this cauſe came I into the world, that I ſhould bear witneſſe to the truth.* Matth. 5. 12. *Rejoyce and be exceeding glad, for great is your reward in Heaven.*

A CATALOGVE OF Many of the Errours, Blaſphemies and Practices of the Sectaries of the time, with ſome Obſervations upon them.

NOw for this Tractate, I refer it to three heads.

1. I ſhall premiſe ſome particulars for the better underſtanding of the ſubject matter of this book, and right apprehending of what follows.

2. I ſhall lay down a Catalogue of the Errours, blaſphemies, practices of the Sectaries, together with a particular narration of ſundry remarkable paſſages, and ſome Letters concerning them.

3. Give ſome Obſervations upon, and draw ſome Corollaries from the whole matter.

In the firſt head I ſhall do two things;

Firſt, Lay down eight particulars for better ſatisfaction and direction about the errours, &c.

Secondly, Anſwer two Objections which may be as ſtones to ſtumble at in the entrance to the matter, and cauſe a prejudice againſt the worke.

Firſt, The firſt thing I premiſe, which I would have the Reader to take notice of is, that this Catalogue of Errours, Blaſphemies, Practices, Letters, is not of old errours, opinions, practices, of a former age, dead and buried many years ago, and now revived by this Diſcourſe; but a Catalogue of errours now in being, alive in theſe preſent times, all of them vented and broached within theſe four years laſt paſt, yea moſt of them within theſe two laſt years, and leſſe. It ſhould have been long enough, before I would have raked up old errours from the dead and hell, I had much rather ſend

them back from whence they came; and that is my intent in their discovery. I approve well of that rule of Discipline in the *French* Churches, that the Ministers should not in Sermons meddle with confuting of old errours; and of that of *Amesius* to Ministers, That all errour is not every where to be refuted. For old Heresies that are buried are not to be digged up that they may be refuted; but seeing these walke up and down in City and Countrey, I may give warning of them. Secondly, This following Discovery, is not only of present errours, which may be now in *Polonia, Transilvania, Holland, New-England, Somer-Islands*, for then I would not have troubled the Reader neither; but in *England*, held and vented in this Kingdom, as will appear more fully in this discourse. Thirdly, More specially in these places of *England*, as *London* and the Counties adjacent, in the Parliaments Quarters, in their Armies and Garrison Towns, not maintained by persons at *Oxford, &c.* for then it had not been so much to us; but as the Prophet *Ezekiel* speaks of *Jerusalem*, *Ezek* 22 7,9,10,11. *In thee, in thee, in thee* (oft repeated) *are such and such things*; So in thee *London*, in thee Associated Counties, in thee Armies, and that after a solemn Covenant to extirpate heresies and scismes, are found such and such errours, blasphemous opinions, strange practises; so that the Reader must remember, that all the following Errours, blasphemies, practises, Letters, be of persons in this time, and in this Kingdom, yea of such who live and dwell among us.

Amef. Med. Theol. lib. 1. cap 33.

Secondly, I do not undertake nor professe in this Catalogue and Discovery, to give a full Catalogue and perfect enumeration of all the erroneous opinions, blasphemies and practises of the sectaries within these four last years, so as no more can be added to them; I make no doubt, but many a Reader may say, this Catalogue wants such an opinion that he knows of, and such an opinion, but only of many of them, and of some principall; and therefore in the Title of this Discourse, I call it a Catalogue of many Errours, (I do not say of all:) It cannot rationally be imagined, that one man residing constantly in one place, not travelling to the Armies, nor up and down from country to country, having his hands full of preaching, and writing controversies, can come to the knowledge of all errours broached in all places, or can have time to read over exactly

exactly all the books of the Sectaries, to extract all their opinions: It may rather be thus argued, what a world of strange errours, *&c.* are there held in all parts of this Kingdom, when one man hears of so much! if all the Ministers in the Kingdom would bring in what they know, or but a considerable number of Ministers, as a Committee from severall parts of the Kingdom, would joyn together to read all the books, to take notes of the Sermons in publike, to have some observe and watch meetings in private, and draw into one all the wayes of the sectaries within these four last years, a great volume would not contain the errours, prodigious opinions, and strange practises of these times: There's no question but there are many monsters conceived by some in this Intermisticall season, which are not yet brought forth, and others that are brought forth, yet like to bastard or mishapen children, are concealed from the publike view, made known only to a very few, being the hidden works of darknesse, the time not being yet come to publish them openly, waiting only for the midwife and nursing mother of a Toleration, to bring them forth and nourish them: But though this be not a perfect Catalogue, yet I beleeve it will be found the fullest that hath yet been made of these times, and give a further Discovery then yet we have had. I have seen severall books written within these four last years & lesse, that give us a particular relation of some errors and blasphemous opinions, as learned [a] Mr *Gatakers*, but thats only of the Antinomian errours, [b] Mr *Baily*, one of the learned and Reverend Commissioners of the Church of *Scotland*, but that is only of the Independents, Brownists and Chiliasts. [c] Mr *Pagets*, who relates more then any late Authors, but many of them are of the old Anabaptists, and old sectaries of other countreys rather then of the new, and of this Kingdom. [d] Mr *Wells*, but his relation is chiefly of the Familists and Antinomians in *New-England* many years ago. But this worke as it speaks only of the errours and opinions in present being and in *England*, so it discovers more, then any one book hath, of the errours held and maintained among us; yea then all the Tractates extant have discovered many great errours being in this present Treatise laid down, which are not mentioned at all, neither by the forenamed Authours, nor any other, so that this present Discourse will be a further improvement of our knowledge

a *Gods eye on his Israel.*
b *Dissuasive from the errours of the time.*
c *Heresiography.*
d *Rise, Raigne and Downfall of the Familists.*
The Dippers Dipt, D. Feoffe Arbrief Discovery of Paralipme.

of the errours and wayes of the sectaries of our time.

Thirdly, My intent in this worke, is not to make a formall confutation of these errours and opinions, I designed not that when I first resolved the thing (that would be a long and great worke, and not make good my present ends,) I hope the naming of them will be a sufficient confutation, especially with the Animadversions, Observations, and Corallaries hereunto adjoyned: I have been a faithfull gatherer together and storer up, Remembrancer and Treasurer of these errours and practices for the good of the publike, that I might in a fit season bring out of my treasure these things, and discover these monsters and rocks, that so they might be of some use to godly people, to make them afraid of forsaking the publike Assemblies, and joyning to separated Churches where these monsters daily breed.

Fourthly, I here give the Reader a Synopsis of sectarisme, and have drawn as it were into one table, and do present at one view, the errours and strange opinions scattered up and down, and vented in many books, manuscripts, Sermons, conferences, *&c.* and have disposed them under certain heads, and put them into their proper places, in a methodicall way for memories sake, that the Reader may the more easily finde them. The Reader cannot imagin I found them thus methodized and laid together, but confused and divided, lying far asunder, one or two in one book, some in another; others in this manuscript, others in that; this errour vented at such a private meeting, that errour in such a Sermon, this opinion at such a conference: For many of these opinions, the very same opinions and errours are maintained and held over and over in severall books and manuscripts, so that to have given them the Reader as I found them, would have been to have brought the Reader into a wildernesse, and to have presented to publike view a rude and undigested Chaos, with a heape of Tautologies, all which are carefully declined in this following discourse, by joyning in one things divided and scattered; by relating but once one and the same errour and practise, and by forbearing to lead the Reader thorow woods and over the mountains, and instead of that, carrying him directly and presently to the bird in the nest.

Fifthly, I lay down the opinions and errours *in terminis*, and in their own words and phrases syllabically, as neer as possible can be,

or

or I can remember them; and that as themselves have expressed them in books, manuscripts, Sermons, conferences, which either are extant of their own setting forth, or set forth by other learned godly men in print, or as I have received them from credible sufficient witnesses. I do not in this Catalogue and Discovery alter the phrases and words of the sectaries, giving you their sense in other expressions; nor set down a Relation of their opinions by consequences and deductions, imputing that to them, which by consequences may be drawn (for I hold that an unjust way of dealing with men, though in errours) [a] yea many men may hold opinions, who yet see not the consequences, nay abhorre those consequences which yet follow upon such premisses; and therefore though in a way of argument they may be pressed upon them to draw them off their errours, yet they may not be charged upon them; and therefore though in the setting down of the errours and the things thereto annexed, as Letters, some phrases and words may not be so proper, nor so good english, yet the Reader must not be offended, because I would relate things in their own words to take away all cavill.

Sixtly, For the proof and manifestation of the truth and reality of the errours, blasphemies and practices contained in this present Tractate, that the Reader may not rest upon my bare assertion and relation of them, but may have other grounds of satisfaction for their belief, and so be the more affected with them; I propound these following particulars, as grounds of proofs.

1. That for divers of the opinions, errours and practices related, there is such a noteriety of them, being so notoriously known to thousands, and maintained by thousands, every day and every place witnessing the truth of them; that to quote books written, and Sermons preached for them, or persons holding them, is to lose time; and when all is alledged that can be, 'tis far beneath the evidences that the mentioning of the things themselves give.

2. Many errours and blasphemies contained in this following Catalogue, have been complained of, and particulars given in by sufficient persons, to the Parliament, Committees of Parliament, Assembly of Divines, and others in authority, of which errours I have had either perfect copies given me from Ministers both of the Assembly and City, or relations from their mouths who

[a] Sentent. Quorundam Past. Eccles. in Gallia, de pace Eccles. inter Evang. procuranda.
Nos in hac causa etiam atq; etiam cavendum existimamus: nempe ne iis qui thesin aliquam tuentur, ea omnia tribuamus, quæ nobis ex ea consequi videretur, secundum rectam disserendi rationem. Fit enim sæpenumero, ut qui principium tenet ex quo aliquid concluditur, idem tamen id nesciat quod ex eo colligitur.

have known particularly the story and truth of them, which copies I keep by me to produce if need be, and out of which amongst many other papers and books, I made up this Catalogue.

3. Some of the errours, blaspemies and practises, are proved and made manifest in the narration of the stories and Letters following the Catalogue; wherein the naming of some persons, places, occasions of writing, the persons writ unto, their writing in a publike way, and not in a private manner; the willingnesse to have them published, with many other concurrent circumstances, do declare they are not feigned nor counterfeited, but reall and certain.

4. Of some of these errours and practises here related, I my self, and other persons of good note and quality, have at the same time together been ear witnesses and eye witnesses upon the places.

5. Other of these errours and opinions, are in divers printed books, either of the sectaries themselves, or of persons of note and worth for learning and piety, who either after conferences with them, or hearing them preach upon certain knowledge have printed and attested them to the world, diverse of which printed books, especially those made by the sectaries, I quote upon the margent by the errours.

6. For any of the errours, blasphemies put in this following Catalogue, which have come to my knowledge by none of the former five wayes above specified (which yet are not many) I have had the relation of them from godly Ministers, and understanding conscientious Christians, with many circumstances of names, places, conditions, time, and confident asseverations of the certainty of them, the relations coming to me by providence, and occasionally spoken of in the hearing of others as well as my self, and so delivered as there can be no reason in the world to thinke they should be false, but much every way to believe them true. And that the Reader may the more build upon the truth of all things delivered in this book; besides that account I have given him already in these six particulars, I shall acquaint the Reader with the course and way I have taken to come to the truth of things, and not to go upon hearsay. When any things of this nature have been related to me, though by persons of worth and conscience, I have used to enquire

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of them, whether they were ear witneſſes or no; if not ear witneſſes, who they had the reports from, and how they came to know them, and where, and by whom, and upon what occaſion theſe points were delivered? if they ſaid they were ear and eye witneſſes, yet if there was but one ſingle witneſſe, I have uſed to queſtion, who elſe was preſent? and to enquire after circumſtances and occaſions, and accordingly have gone to other perſons named, from one to another, to finde out the bottome and truth both of opinions held, and practiſes uſed; where I could with wiſedom and probability go to finde out and know the truth, I have done it my ſelf, and where my appearing might hinder the diſcovery, and cauſe perſons to be ſhie and more reſerved, I have ſet others to enquire, and directed them the way, and entreated them to aske ſuch and ſuch queſtions, and after particular enquiry, according to concurrence of circumſtances and witneſſes, I have entertained ſuch things for truth, or elſe received them as falſe, or ſuſpended them as doubtfull, not to be aſſerted: and that I might be the more faithfull Relator of the opinions and wayes of the ſectaries of this time, and know when and where to put more or leſſe waight of credit upon informations and relations, I have a long time uſed to write down daily the ſame day, yea the ſame hour (when I could get opportunity of privacie) the occurrences both of opinions and practiſes that concerne our ſectaries, and that in ſuch a manner and way, that looking upon my papers a year after, I can judge of what authority the relations are: and accordingly I have forborne to put into this Catalogue of errours, ſome ſtrange opinions I have heard of from good hands (though they may be true) becauſe I have not had the opportunity to meet with, and further to enquire of ſome perſons concerning their truth; and becauſe ſome whom I have enquired of, could give me no further ſatisfaction. I have taken this way, to ſatisfie the Reader, rather then all along in the ſeverall errours, blaſphemies and practiſes to lay down the particular proofs; which I think the better way upon theſe following reaſons. 1. Becauſe in many of the errours, even contained under one and the ſame head, the proofs to be given of the truth of the thing, doth ariſe many wayes, from printed books, from manuſcripts, from Sermons, from preaching in private houſes, from Articles given in by witneſſes, and from others relations; now to

quote

quote all theſe, with all particular circumſtances of time, place, &c. whereby to make out a full proof, would be an endleſſe worke, and be ſo long and tedious, that it would croſſe one of my ends in this worke, which is to have this Diſcourſe but ſhort, a manuall that might be for every ones reading. 2. Becauſe ſome of theſe errours and opinions can be proved only from manuſcripts, and relations of honeſt perſons, who were ear witneſſes, which manuſcripts are but in the hands of a few, unknown to moſt of the Readers, and to make references to them, by quoting them in the margent, Readers were never the neerer; and then every man is not willing to be named in print, neither may I lawfully do it without their knowledge and leave; beſides that were the way for the future, to deprive my ſelf of the knowledge of many opinions and practices, if I ſhould print the names of every one that hath imparted intelligence to me. 3. In this Catalogue of errours, under one and the ſame errour, (which for number I make but one, that I might not ſeem needleſly to multiply errours, and that I might contract things) yet under that one errour, there are more branches, it may be two or three; now though one part or branch of ſuch an errour as the former part is expreſly ſet down in books that are in many hands, yet other branches are not, but only have been expreſſed by word of mouth: Now in ſuch a caſe to quote books, ſpeaking but to one part and not to the whole, might queſtion my faithfullneſſe in all other particulars: unto theſe I could adde more, but theſe may ſuffice.

7. Yet further to ſatisfie the Reader of the truth of things contained in this preſent Treatiſe, and to ſtop the mouthes of ſectaries, who will be ready to put off all, by giving out, that this book is full of lies and fables, I do here offer (upon condition that ſome exemplary puniſhment may paſſe upon ſome of the prime ſeducers and heads of theſe ſects, and ſome effectuall courſe taken for the future, to remedy and ſuppreſſe theſe errours) to make a legall proof by witneſſes, and other concurrent circumſtances of the moſt notorious and groſſeſt matters (which may of all others ſeem moſt queſtionable) whether errours, blaſphemies or practices ſet down in this following Catalogue.

Seventhly, I premiſe this for the Chriſtian Reader to remember, and for preventing miſtakes in this worke, that though I ſet down

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and joyn together all the following opinions in one Catalogue, because they all agree in *uno tertio* in that common notion of errour, yea all agree in Independencie, and in forsaking the communion of the Reformed Churches: yet I am far from thinking them all alike. A scholar that makes a Catalogue of Books, writes down *Decimo sextos* as well as *Folios* in it, because they be all Books, and yet puts a great deal of difference between the one and the other; so do I notwithstanding I put them together. All the errours reckoned up are not of the first magnitude, nor in the highest forme; some are fundamentall errours, overthrowing the foundation directly, many by consequence and deduction; others are superstructures, building upon the foundation hay, straw and stubble: I put a wide difference between a simple pure Independent, yea a simple Anabaptist, who only holds that opinion of denying Pœdobaptisme, and between an Arian, Antitrinitarian, Antiscripturist, Perfectist: Again, I put a difference between erroneous persons, that erre out of ignorance, weaknesse, and are seduced, following those opinions in simplicity of heart (as some people did *Absolom*) and are peaceable keeping their opinions also to themselves, and such persons as are wilfull seducers, the heads and leaders of faction, who make it their worke to disturbe the peace of the Church, and to subvert souls. In all this discourse I desire to thinke of *Jude* 22,23. *And of some have compassion, making a difference; And others save with fear, pulling them out of the fire.*

Eightly, I desire to forewarn the Christian Reader, and do earnestly beseech him for his own good, that he be not offended, nor hindred from beleeving the truth, and laying to heart the particulars laid down in this ensuing Treatise, no not by all the clamours, reproaches that may be cast upon my book and person: It cannot be expected, but that Satan and the Sectaries will make it their worke, by all wayes possible to blast this book, to keep from reading and beleeving it, as they used all wayes to reproach my last book, and to keep Christians all they could from reading it: Blinde and erronious zeal is violent and furious, and what it wants in arguments, it will make up in clamours, lyes, and speaking all manner of evil falsly of them that discover and lay it open, as [a] *Luther* speaks; the world cannot bear that the things of it should

[a] Mundus non potest ferre ut damnentur: Igitur ex omni parte odia, insidiæ, calumniæ, maledicta cogeruntur ad opprimendam hanc doctrinam & eo doctores hos.

be condemned, therefore from every part hatreds, treacheries, calumnies, evil speakings are heaped together to oppresse that Doctrine, and those Teachers who oppose it: And therefore let them speak evil as long as they will, and give out 'tis a railing lying peece; yet let me speak to the Reader, as the Apostle doth, 1 *Thes.* 3.3 4. *That no man should be moved by these afflictions, for we told you before, that we should suffer tribulation, even as its come to passe, and ye know:* so now I tell you before, that when you hear of all kinde of reproaches, ye may not be offended, *Joh.*16.1.

Now the second particular under this first generall head, is to remove two stumbling blocks out of the way, to give an answer to two objections that may be made against this present worke.

1. *Ob.* It may be some will object and say; It is not seasonable nor convenient to discover our nakednesse and weaknesse so farre to the common enemy, it were better concealed, the enemy will make an advantage of it: *Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoyce, lest the daughters of the uncircumcised triumph.*

2 Sam.1.20.

Ans. The prevailing of heresies and sects among us, is not now to be discovered and published to the world: It hath not been all this time kept within our own walls, and known only to our selves, but hath been a long time known abroad, and at home, and hath been declared by divers others, both in writing and preaching before now: so that I shall not divulge any secret to the common enemy: all that I do is but to draw them into one, that we may see them as it were at once: our errours and schismes are spoken of far and near by enemies and friends. How many Sermons have been preached before the Honourable Houses of Parliament, and in other publike places speaking of the errours of the time, which have been also printed long since by command of Authority, and exposed to the view of all? Many Learned men have given a Catalogue of severall errours, as Mr *Gataker* of many Antinomian errours, Mr *Baily* one of the Commissioners of *Scotland* of other errours, and Dr *Featly*, Mr *Paget*, with some others: In books upon all occasions, 'tis confessed by men of [a] severall judgements, and denied by none, that we have many great errours amongst us: many errours have been complained of to the Houses of Parliament,

[a] M. Colemans *Brotherly examination Re-examined*, pag. 10. grants, *That in our present time, many sects of errours do arise, and opinions that the world never heard of before.*

ment, Committees, Assembly, and examined spoken of in the presence of many; besides that some errours are vented, even of the grossest sort in print, as in *Pilgrimage of Saints, Bloudy Tenet, Mortality of the soul, Man of sinne discovered, cum multis aliis:* Yea, some of the Sectaries have in their writings published and acknowledged, there are many sorts of opinions among us, hence taking occasion to write for a toleration of all as Anabaptists, Antinomians, *&c.* and the great Historian and Chronicler of the sectaries (the *Moderate Intelligencer*) who writes their lives and deaths, and trumpets forth their victories and praises so immoderately as if they did all: hath published to the world, some weeks ago, that there are twenty severall opinions in the Army; and hath pleaded more then once for liberty of conscience for them all; so that I by writing in this kinde of the errours of the time, cannot be guilty of discovering our nakednesse, the enemy having known so much long before. But why stand I to prove that our heresies and schismes are openly known in *England*, when as their sound is gone into all Lands, into *Holland, Zealand, France*, yea to *New-England*. The *Walachrian* Classis, in their Letter to the *London* Synod complain much of heresies, schismes, errours, confusions in Religion spreading in the City, which by such an expresse, holy and sacred oath is bound to God, to cast out all errours, heresies, schismes out of the house of God. Many Letters have been written over into *England* out of *Holland*, from Ministers and Professours of schools (men zealously affected to the cause of the Parliament) complaining of the errours, sects and schismes amongst us, which have been communicated to some prime members of the Assembly and others. *New-England* speaks much of the heresies, errours, and all sorts of sects amongst us, [c] wondring that the Assembly suffers them, and that they do not stirre up the Parliament to suppresse them. [d] Mr *Shepards* Letter written from thence, shews their knowledge of the heresies, errours and sects amongst us, so that our errours and schismes so publikely known to the world, cannot be concealed from *Oxford*. Seeing then there are so many errours and monsters of opinions spoken of in all places, I cannot be taxed for the discovery of that which was before concealed, but in this work am only a gatherer together of those errours that were scattered, which by Gods blessing may be a means

Moderate Intellig. Num. 36.

b Consideret Quarund. Controvers. A Gul. el. Apoll. vide epist. ad Synod Lond. Indicent conscientiæ vestræ, quomodo omne hæresium genus in ultum permitti, multifaria schismatum semina impune spargi, & profana errorum dogmata passim in vulgus proferri possint in illa civitate, quæ tam expresse, sancto & sacro sacramento sese coram Deo devinxit ad omnes errores hæreses, schismata è Domo Dei ejiciendas: vide ibi plura.

c New-England *at such a distance, knowes not so well the nature of the Assembly, and therefore speaks so of it, out of zeal against our errours*

d New-Englands *Lamentation, for old* England's *present errours*

A printed Letter of M. Shepards.

to keep many from falling into ſchiſme ſeeing ſuch monſters in that way, and to cauſe many to returne, when they finde that they never dreamt of nor intended.

Secondly ſuppoſing our errours to be known, which is fully proved in my firſt Anſwer, I then ſecondly ſay, 'tis ſo farre from being unſeaſonable and inconvenient, that 'tis moſt neceſſary, that ſome Miniſters, who are friends to the Reformation, and zealots for the Parliament, ſhould lay them open to the full, by teſtifying againſt them and diſclaiming them, that ſo our enemies may not ſay, we favour and countenance them; and one of my great ends in this Tractate, is to take away occaſion from the common enemy to blaſpheme the Reformation, and ſpeak ill of the Parliament, by our not owning them, but ſpeaking as much againſt hereſie, ſchiſme and all errours as any of them can.

3. I anſwer, we ſhould be ſo farre from being afraid to give the common enemy advantage, by ſpeaking againſt hereſies and errours, that on the contrary I may ſay, we have no ſuch enemies, as thoſe perſons, that broach and ſpread their hereſies and damnable opinions: theſe are our enemies which we have cauſe to fear more then all the Cavaliers, theſe are the *Achans*, the accurſed perſons, and things which are moſt likely to undo us; and if ever the Parliament and their party be ruined (which God prevent) it will not be ſo much by the Cavaliers, they could not have done it, but the hereſies, blaſphemies and ſchiſmes of ſome among our ſelves will cauſe it; and therefore the finding of theſe out, and labouring to have theſe removed, is a worke of great importance to the ſaving of the Kingdom, and of great prejudice to the common enemy, whoſe hopes and confidence are much more placed in our hereſies, prodigious opinions and ſchiſmes, then in their own ſtrength.

2. *Ob.* As this book will give occaſion to open the mouthes of enemies, ſo it may cauſe diſtractions and diviſions among our ſelves, weaken the hands of many who are cordiall to the Parliament, apprehending themſelves to be written againſt; beſides this may offend many good perſons that are not ſectaries, eſpecially that Independents ſhould be put into this Catalogue, and ranked with all ſorts of hereticks and ſchiſmaticks.

1. I anſwer to this, as *Luther* did in an Epiſtle of his to *Spalatinus* upon a like occaſion: *Spalatinus* would not have had *Luther*

ther at such a time to have writ against the Papists, for fear of disturbing the publike peace: to whom *Luther* thus replies, *Thats excellent indeed, that thou thinkest it not fit to have the publike peace disturbed, and yet judges it fit to have the eternall peace of God disquieted; not so, O Spalatine.* Shall the grievous wolves come freely to the flock, not sparing them; and if the doggs barke to give warning of them, shall they be said to disturbe the peace, and cause distractions? Brethren, things are come to a good passe, that hereticks and sectaries must do what they please, and if any course be taken, by preaching, writing, petitioning, to remedy it, 'tis given out by Sectaries, 'tis a plot to make division, discourage the Army, disturbe the peace. I say no more, if this be to preserve union and peace, and to be cordiall to the Parliament, to let hereticks and sectaries do what they list, preach, write, spread their errours, destroy many souls, and no man must say, what do they? cursed be that union, peace and affection to the Parliament. [c] 'Tis a golden saying of *Luther*, and worthy to be thought of in these times; *Cursed be that charity which is kept with the losse of the doctrine of faith, to which all things ought to give place, Charity, an Apostle, an Angel from Heaven,* [d] yea, and I will adde, Parliaments.

*Ans.*2. If in such a time as this, and such a case, when by many persons all the things of God are laid waste and made null, Church, Ministery, Sacraments, Scriptures, and what not? men will be offended for speaking, let them, 'tis better they should be offended, then the glory of Christ should suffer; 'tis an offence taken, and not given; Christ cared not in that case that the Pharisees were offended, *Mat.*15.12,13,14. I wonder they are not offended at the heresies and errours daily broached, and yet should be offended at the discovering and speaking against them. I have more cause to be offended at this objection of theirs, and their lukewarmenesse: wo be unto them that broach these errours, and to those that countenance them, for *every plant which my heavenly father hath not planted, shall be rooted up.*

*Answ.*3. I name not these things to provoke and exasperate any, especially none of those, who in simplicity of heart, and under pretences of greater holinesse and new light, are taken in these wayes; (for as I have writ before, so I say again, I put a great difference

c *Lutherus* in epist. ad *Galat.* Maledicta sit charitas, quæ servatur cum jactura doctrinæ fidei, cui omnia cedere debent, Charitas, Apostolus, Angelus è Cælo.

d *The present Parliament having often declared in their Declarations, their resolutions to hazard all for the safety of the Reformed Religion and Doctrine of Faith.*

ference between Independency ſtrictly and properly ſo cal'd, and many other ſectaries, and between thoſe who are turbulent ſectaries, and meerly ſeduced) but I write this Tractate to preſerve many tender conſciences from falling, by giving warning to them beforehand, as Chriſt did in *Mat.* 24 23,24,25,26. that they may fear, and tremble, and look to themſelves, as alſo that I might brand errours and falſe doctrine too well thought of, and too kindly dealt with in theſe times.

Anſ. 4. I may juſtifie the ranking and joyning of Independents with other ſectaries, not only becauſe all the ſectaries though never ſo vild, are Independents, agreeing in that opinion of Independencie; as alſo all the ſectaries, the worſt of them (even thoſe who deny the Scriptures, the Divinity of Chriſt, *&c.*) do ſeparate from the Church of *England*, refuſing communion with her in the Sacraments and other Ordinances as the Independents do, but becauſe the Independents do joyn themſelves with the other ſectaries adhering to them, and to this day have never ſtood as a divided party from them, but upon all occaſions have and do make one common body with them, to hold together againſt the Orthodox and Presbyterians: I am able to give many inſtances of many of the Independents, both Miniſters and people, pleading for the Anabaptiſts, Antinomians and other ſectaries, that they might be tolerated as well as themſelves; and upon all occaſions of complaints againſt ſeverall ſects, ſiding with them to bring them off; yea, their joyning together in choiſe of Burgeſſes for Parliament, and in divers other matters againſt the Presbyterians; as alſo in cloſing together in Church-fellowſhip, Independent Churches admitting of and continuing Anabaptiſts, Antinomians to be members; beſides not cenſuring vild ſectaries (as Seekers) who have fallen from their Churches: ſo that I do the Independents no wrong to put them in the ſame Catalogue with other ſectaries, themſelves having in ſo many particulars gone hand in hand with them: but that which is the fulleſt demonſtration of all other, is this, The ſectaries being now hot upon the getting of a Toleration, there were ſome meetings lately in the City, wherein ſome perſons of the ſeverall ſects, ſome Seekers, ſome Anabaptiſts, ſome Antinomians, ſome Brownists, ſome Independents met; ſome Presbyterians alſo met with them, upon their deſire the better to underſtand what they would have; the

the intent of which meeting was, to consider how all these might have the liberty of their way and practice in this Kingdom, and to perswade the Presbyterians to be willing to it, and to helpe to effect it for them: now the result of these meetings was, that all these severall sects were agreed and held together for pretended liberty of conscience, the Independents as well as the others holding together with the rest of the sects, as buckle and thong; some professing at one of the meetings, it was the sin of this Kingdom that the Jews were not allowed the open profession and exercise of their religion amongst us; only the Presbyterians dissented and opposed it. And much about the same time that this meeting was in *London*, in another place some of the best of the Independents, were not ashamed to move for a Toleration, not only for themselves, but all other of the sects that agreed in fundamentals against Popery.

THe second part of this Tractate, and indeed the principall (to the better understanding whereof the first part tended, and upon which also the third and last is grounded) sets down the Catalogue it self, containing many Errours, Blasphemies and Practices of the sectaries of this time, together with a Narrative of some remarkable Passages and stories; as also, some Letters, and an extract of Letters concerning the present Sects. Now the Errours, Heresies, Blasphemies in this Catalogue particularized, may be referred to sixteen heads or sorts of sectaries, as namely, 1. Independents. 2. Brownists. 3. Chiliasts, or Millenaries. 4. Antinomians. 5. Anabaptists. 6. Manifestarians or Arminians. 7. Libertines. 8. Familists. 9. Enthusiasts. 10. Seekers and Waiters. 11. Perfectists. 12. Socinians. 13. Arians. 14. Antitrinitarians. 15. Antiscripturists. 16. Scepticks and Questionists, who question every thing in matters of Religion; namely all the Articles of Faith, and first Principles of Christian Religion, holding nothing positively nor certainly, saving the doctrine of pretended liberty of conscience for all, and liberty of Prophesying. And in one or other of these sixteen formes, may all the Errours and Blasphemies reckoned up in the following Catalogue be well placed, and unto one of those heads easily reduced; yea, for many of these errours, the very same are held not only by one sort of the forenamed sects, but by divers of them.

And

And I desire to commend to the Readers serious and sad consideration, three particulars concerning the errours and sects of this time; and the rather, because they were not so common to the sects in the ages before, at least not the two first. 1. That among all these sorts of sects and sectaries, there are hardly now to be found in *England* (for to this Kingdom, and to these four last years do I confine my self all along in this discourse) any sect thats simple and pure, and not mixt and compounded, that is, any sect (among them all) which holds only the opinions and principles of its own way, without enterfering and mingling with the errours of other sects; as for example, where can a man finde a Church of simple Anabaptists, or simple Antinomians, or simple pure Independents, each of them keeping to their own principles, as Anabaptists to Anabaptisme, Independents to Independencie, and holding no other? but rather do we not see by experience, that both the severall kindes of sects, and most persons of each kinde, are compounded of many, yea, some of all: One and the same society of persons in our times, being both Anabaptisticall, Antinomian, Manifestarian, Libertine, Socinian, Millenary, Independent, Enthusiasticall? yea, among the Independents (who are of all the rest accounted best) where can any man shew me an Independent Church strictly so cal'd, or a man of them hardly, who symbolizes not with the other sects, holding beside Independencie, neither the opinions of the Chiliasts, nor of the Libertines, nor other strange opinions! The Army that is so much spoken of upon all occasions in the news Books, Pulpits, Conferences, to be Independent (though I conceive upon good information, that upon a true muster of the whole, Commanders and common souldiers, there would not be found above one in six of that way) yet of that Army, cal'd by the sectaries, Independent, and of that part of it which truly is so, I do not thinke there are 50 pure Independents, but higher flown, more Seraphicall (as a Chaplaine, who knows well the state of that Army, expressed it) made up and compounded of Anabaptisme, Antinomianisme, Enthusiasme, Arminianisme, Familisme, all these errours and more too sometimes meeting in the same persons, strange monsters, having their heads of Enthusiasme, their bodies of Antinomianisme, their thighs of Familisme, their leggs and feet of Anabaptisme, their hands of Arminianisme, and Libertinisme,

as

as the great vein going thorow the whole; in one word, the great Religion of that sort of men in the Army, is liberty of conscience, and liberty of preaching. But heretofore, both in times more ancient and later, and in other Counties, severall sects kept themselves more to their own proper tenets, without that generall confusion of each running into all, as the Arians, Novatians and others, in the first six hundred years, and the Antinomians in *Luthers* time. Secondly, That all these sorts of sects, how different soever, yea and contrary to one another in many principles and opinions, yet all agree in these times in separating from our Church, refusing communion in our publike Assemblies, and in disallowing the authoritative power of Classes and Synods; all the sects, yea the worst of them, as the Antiscripturists, Arians, Antitrinitarians, Perfectists, being Independents and Separatists (though all Independents and Separatists be not Arians, Antinomians, *&c.*) which deserves the more to be thought on, because in the Primitive times, some hereticks and sectaries would have been glad of communion in worship with the Orthodox; ([a] *Arius* desired to be received into the Church of *Alexandria* againe, and made such friends to *Constantine*, that upon his pretending repentance, he commanded *Alexander* the Bishop of *Alexandria*, to give him the hand of fellowship and to admit him) as also they approved of the power of Synods and Councels, coming unto them. The Arians, Donatists and other Sectaries held many Councels, as that of *Tyrus*, *Antiochia*, the first Councel of *Carthage* in *Costantines* dayes; of these and many more we read of in Ecclesiasticall Histories. I never read of any Independent Minister in all the Primitive Churches (no not amongst the Sectaries) for the first six hundred years, save only in the days of *Aurelius* Bishop of *Carthage*, who living in the fifth Century, in an *African* Synod and Councel held at *Carthage* declares; [b] *There are many who conspiring with their own proper people who they do deceive, scratching their itching ears, and with fair speeches seducing, men of a loose life, or rather puffed up, separating themselves from this society, who thinke they must attend to their own proper people, and being often called to the Councel, refuse to come along, lest their absurdities and novelties should be discovered and made manifest*; against whom *Aurelius* moved, that they might be deprived

[a] Theodoret. Hæret. Fabul *lib* 4. *cap.* de Ario.

[b] Codex Canon. Eccles. Africanæ, 53. Can. a Christoph. Iustello. Sunt enim plerique conspirantes cum plebibus propriis, quas decipiunt, ut dictum est, earum scalpantes aures, blandi ad seducendum vitiosæ vitæ homines, vel certe inflati, & ab hoc consortio separati, qui putant propriæ plebi incubandum, & nonnunquam converti ad Concilium venire detractant: sua forte ne prodantur flagitia metuentes. *The words in the Greek are* ὡς φοβούμενοι μή πως τὰ τούτων ἀτοπήματα φανερωθῶσιν, *are more significant,* ἀτοπήματα, *properly signifying absurdities and unusuall novelties,*

of *all authority over their proper people, as rebellious and diſorderly*, which was conſented to and voted by the whole Synod, ſaying *placet, placet*. Thirdly, That for the errours and opinions laid down in this Catalogue, ſome are contrary and contradictory to others of them, ſo that many of theſe errours fight among themſelves; this indeed is one great difference between truth and errour, that truth though it be contrary to errour, yet one truth is never contrary to another, truth is one and uniforme; but many errours are not only contrary to truth, but to errours alſo; yea ſome of theſe errours are moſt contrary to what ever could have been expected; many of the perſons who hold theſe opinions being fallen into ſome of the errors of Popery, Arminianiſme, Libertiniſme and thoſe of the groſſeſt ſort, (as the Reader in the Errours hereafter named may more eaſily perceive) which they ſpoke ſo much againſt heretofore, and for fear of which coming in upon us, they firſt began to forſake this Church, ſo that they have wheeled and wheeled about ſo long on the right hand, that they are perfectly come round to the left.

Bonum non eſt contrarium bono, ſed tantum malo, at malum contrariatur & bono & malo. Verum eſt unum, mendacium vero multiplex.

The Catalogue of the Errours, Hereſies, Blaſphemies, is as follows.

Of the Scriptures.

Vide the third printed Letters, as alſo a copy of Articles in a MS.

1. THat the Scriptures cannot be ſaid to be the word of God; there is no Word but Chriſt, the Scriptures are a dead letter, and no more to be credited then the writings of men, not divine, but humane invention.

Pamph intituled Pilgrim of Saints, *by* Lawr. Clarckſon.

2. That the Scripture, whether a true manuſcript or no, whether Hebrew, Greek or Engliſh, is but humane, and ſo not able to diſcover a divine God. Then where is your command to make that your Rule or Diſcipline, that cannot reveal you God, nor give you power to walke with God? ſo that Chriſt letting out himſelf as he is in himſelf, ought to be a Chriſtians rule in obedience to himſelf.

3. That the Scriptures are unſufficient and uncertain, there is no certainty to build any Doctrine upon them, they are not an infallible foundation of faith.

4. As the condition of *Adam, Noah, Abraham, Moſes*, &c. was, that they did walke with God by the teaching of God, ſo

is

is ours: that is not to limit Christ to *Adam*, *Noah*, *Abraham*, *Moses*, *David*, *John* and the Disciples. As they were not to ty God to any things before them recorded, but each of them had a new record; so are not we to limit God in the generall records of those paths, but wait upon him in the enlargement of the Gospel what he will record you; and far be it from me to conclude either in Doctrine or practice, that half of his glory is revealed as yet: As that I should enclose Christ in such a small compass, as we have recorded: though I rejoyce to understand it in the searching thereof, yet pressing toward the marke for the price of the high calling of God, waiting what he will record in my heart, and in that measure worship him in spirit and truth from the teaching of the Spirit. *Pilgrim. of Saints.*

5. That the holy writings and sayings of *Moses* and the Prophets, of Christ and his Apostles, and the proper Names, Persons and things contained therein are Allegories, and these Allegories are the mystery and spirituall meaning of them.

6. That the Penmen of Scripture, every one of them, writ as themselves conceived, they were the actions of their own spirit; and for what is said they were moved by the holy Ghost, that was no other Spirit then that which moved them to write and speak other things, for in him we live and move and have our being.

7. That the Scriptures of the old Testament, do not concerne nor binde Christians now under the new Testament: so that when places of Scripture are brought out of the old Testament to prove Points, many Sectaries make slight of them, and say, Give us a text out of the new, we are ignorant of the old; and hereupon some of them do not binde the old Testament with the new, nor read it.

8. That right Reason is the rule of Faith, and that we are to beleeve the Scriptures, and the Doctrine of the Trinity, Incarnation, Resurrection, so far as we see them agreeable to reason, and no farther.

9. That the new Testament, nor no place of Scripture in it, bindes any further then the Spirit for present reveals to us that such a place is the Word of God.

10. To read Scripture in English to a mixt Congregation without present expounding it, is dangerous, and worse then to read it in Latine; for in Latine, as it doth no good, so it doth no harme.

of GOD.
Vide *Book intit.* Comfort for Beleevers. pag. 33.
Vide *A short Declarat. of the Assembly of Divines against it.*

11. That God hath a hand in, and is the Authour of the sinfullnesse of his people; that he is the Authour not of those Actions alone, in and with which sin is, but of the very Pravity, Ataxy, Anomy, Irregularity and sinfullnesse it self which is in them.

12. That all Lyes come forth from out of the mouth of God.

13. [b] 'Tis the will and command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships be granted to all men in all Nations and Countries: and they are only to be fought against with the sword of Gods Spirit, the word of God; and for the Parliament to use any civil coercive means to compell men of different judgement, is one of the greatest sins that can be named, 'tis committing a greater rape, then if they had forced or ravished the bodies of all the women in the world. [d] Yea, if it be mens consciences, the Magistrate may not punish for blasphemies, nor for denying the Scriptures, nor for denying there is a God.

b *The first branch of this Errour is verbatim in* Bloudy Tenet, *in the Preface.*

d *Last part hath been spoken by some eminent Sectaries.*

14. That no man was cast into hell for any sin, but only because God would have it so.

15. That man had life before God breathed into him, and that which God breathed into him was part of the divine Essence, and shall return into God again.

16. That we should thinke of our selves no better then was meet, for God loves the creatures that creep upon the ground as well as the best Saints; and theres no distance between the flesh of a Man, and the flesh of a Toad.

17. That the Prince of the ayr that rules in the children of disobedience is God; and that there is no other spirit but one, which Spirit is God.

18. That God hath not decreed all the actions of men, because men doing what God decreed, do not sin.

19. That God was never angry nor displeased with man; for if he were ever displeased and pleased again, then there is a changeableness in God.

20. That God loved not one man more then another before the world, neither is there an absolute particular election, but only generall and conditionall upon perseverance; and the Scripture no where speaks of Reprobates or Reprobation.

21. That the soul dies with the body, and all things shall have

have an end, but God only ſhall remain for ever.

22. Every creature in the firſt eſtate of creation was God, and every creature is God, every creature that hath life and breath being an efflux from God, and ſhall returne into God again, be ſwallowed up in him as a drop is in the ocean.

23. That to a ſaving knowledge of God, it ſufficeth not to know him in the book of nature; nor ſecondly as revealed in the holy Scriptures, but that we muſt know him as abſtract from his mercies and all his attributes. *D. Stewart ſecond part of Depl. to M. S. pag 128. M. Bail. Diſſuaſion from Errours of the time.*

24. That in the Unity of the God-head there is not a Trinity of Perſons, but the Doctrine of the Trinity beleeved and profeſſed in the Church of God, is a Popiſh tradition and a Doctrine of *Rome*.

25. There are not three diſtinct Perſons in the Divine Eſſence, but only three Offices; the Father, Son and holy Ghoſt are not three Perſons, but Offices.

26. That there is but one Perſon in the Divine nature. Vide *proof of this in the firſt Letter. OF CHRIST.*

27. That Jeſus Chriſt is not very God, nor God eſſentially, but nominally, not the eternall Son of God by eternall generation, no otherwiſe may he be called the Son of God but as he was man. Vide *full proof of this, in the Narration of Ioints.*

28. That Chriſts humane nature is defiled with originall ſin as well as ours, Chriſt had from the birth to his death the ſame originall corruption as ours, he took our ſin into his nature as well as our fleſh upon him: Chriſt is not of a holier nature then we; but in this appears Gods love to us, that he will take one of us in the ſame condition, to convince us of what he is to us, and hath made us to be in him: me thinks the beholding of Chriſt to be holy in the fleſh is a diſhonour to God, in that we ſhould conceive holineſſe out of God, and again a diſcomfort to the Saints, that he ſhould be of a more holy nature then they, as being no ground for them to come neer with boldneſſe to God. Vide *proof of this in the firſt Letter, and in the fourth Letter, and in another*, M.S.

29. That we did look for great matters from one crucified at *Jeruſalem* 16 hundred years ago, but that does us no good, it muſt be a Chriſt formed in us, the deity united to our humanity, Chriſt came into the world to live thirty two years, and to do nothing elſe that he knew, and bleſſed God he never truſted in a crucified Chriſt. *Proof of this is, in Articles given in againſt one* Thomas Webb, *and in the third printed Letter.*

30. Chriſt was true man when he created us: yea from eternity,

and though he had not flesh, yet was he very man without flesh.

31. That Christ died for all men alike, for the reprobate as well as for the elect, and that not only sufficiently, but effectually, for *Judas* as well as *Peter*, for the damned in hell as well as the Saints in Heaven.

32. That by Christs death, all the sins of all the men in the world, Turks, Pagans, as well as Christians committed against the morall Law and first Covenant, are actually pardoned and forgiven, and this is the everlasting Gospel.

33. That Christ did only satisfie for the sins against the first Covenant, but not for the sins against the second Covenant, as unbelief, he died not for the unbelief of any.

34. Christ died only for sins past, *i.e.* before the Gospel is revealed to the sinner, and the sins of men committed after conversion Christ died not for, but they are pardoned by his being a continuall sacrifice.

35. Every man satisfies for himself for the sins against the second Covenant, namely unbelief, because he that beleeves not, the wrath of God abides upon him; so that for a years unbelief a man bears a years wrath, and this is all the satisfaction God requires *.

36. That no man shall perish or go to hell for any sin but unbelief only.

37. That the Heathen who never heard of Christ by the word, have the Gospel, for every creature, as the Sun, Moon and Stars preach the Gospel to men, and in them is revealed the knowledge of Christ crucified, and sin pardoned, if they had eyes to see it.

38. Those Heathen that perish, do perish only for not beleeving according to the Gospel they enjoy.

39. [a] Christ did not by his death purchase life and salvation for all, no nor for the elect: For it was not the end of God in the coming of Christ to purchase love and life; but Christ himself was purchased by love, that he might make out love and purchase us to love. For Christ came not to reconcile God to man, but man to God, for though Christ doth hold forth love and life, yet he did not purchase it, but was purchased by it.

40. [b] Christ Jesus came into the world to witnesse and declare the love of God to us, not to procure it for us, or to satisfie God (as some say,) Christ was a most glorious publisher of the Gospel, he

* Vide first printed Letter for proof.

a Paul Hobs. Serm. Christ the effect, not the cause of the love of God, pag. 4. and 7. Vide Animad on the fourth Letter, which will satisfie the Reader, how Christ is both the fruit and the cause of Gods love: and these errours in such ignorant mechanicks as Hobson, arise from not being able to distinguish the causes of our Justification and salvation. The first and supreme cause is the undeserved grace and favour of God; the moving and meritorious cause, is redemption and reconciliation purchased by Christ; the instrumentall cause whereby the same is imputed, is the blood of Christ; the finall, is the glory of God in the declaration of his righteousness and faithfulness.

b Vide fourth Letter proof.

he was ſent to preach the Goſpel, to heal the broken hearted, to preach deliverance to the captives: in all that Chriſt ſaith to be the end of his coming, is not a word mentioned of any thing done by him in way of ſatisfying God. Chriſts comming was more like a conquerour to deſtroy the enmity in our nature, and ſo to convince us of the love of God to us, by deſtroying in our nature, that which we thought ſtood between God and us.

41. [c] That the unction which the Saints are ſaid to receive from the holy One, 1 *Joh.* 2. 20. is one with the Chriſt-hood of Chriſt.

[c] Paul Hobſons *Serm. init.* Chriſt the effect, not the cauſe of the love of God, *pag.* 13.

42. That Chriſt was a legall preacher, for till after his aſcenſion the Goſpel was not preached; Chriſt lived in a darke time, and ſo he preached the Law, but afterwards then the Goſpel came to be preached.

43. That Chriſt ſhall come and live again upon the earth, and for a Thouſand years reign viſibly as an earthly Monarch over all the world, in outward glory and pomp, putting down all Monarchie and Empires.

44. That when Chriſt in his own Perſon hath ſubdued the diſobedient Nations, then the Church of the Jews and Gentiles ſhall live without any diſturbance, from within or without it: all Chriſtians ſhall live without ſin, without the Word, Sacraments or any Ordinance, they ſhall paſſe thoſe Thouſand years in worldly delights, begetting many children, eating and drinking, and enjoying all lawfull pleaſures which all the creatures then redeemed from their ancient ſlavery can afford.

45. That men may be ſaved without Chriſt, and the very Heathens are ſaved, if they ſerve God according to the knowledge God hath given them, though they never heard of Chriſt.

46. That the leaſt Truth is of more worth then Jeſus Chriſt himſelf.

47. Chriſt by his death hath freed all men from a temporall death which *Adams* ſin only deſerved, by purchaſing them a reſurrection, and hath opened them a way to come to the Father if they will: thus far he died for all, no farther for any.

48. The Spirit of God dwells not, nor works in any: it is but our conceits and miſtakes to thinke ſo, 'tis no ſpirit that works but our own.

Of the Spirit of God, and of Sanctification.

49. That the ſame ſpirit which works in the children of diſobedience,

obedience, is that spirit which sanctifies the hearts of the elect.

d Into this opinion some of the Anabaptists are fallen, and have separated from their Churches upon it.

50. [d] That there is a perfect way in this life, not by Word, Sacraments, Prayer and other Ordinances, but by the experience of the spirit in a mans self.

51. That a man baptized with the holy Ghost, knows all things even as God knows all things, which point is a deep mystery, and great ocean, where there is no casting anchor, nor sounding the bottome.

52. That if a man by the spirit knew himself to be in the state of grace, though he did commit murther or drunkenneſſe, God did see no sin in him.

53. That Sanctification is not an evidence of Justification, and all notes and signes of a Christians estate are legall and unlawfull.

54. Beleevers have no inherent sanctification, nor spirituall habits of grace infused into their hearts, but all their sanctification is that which is inherent in Christ, and they for this and no other cause, are said in Scripture phrase to be sanctified, but because of Christs sanctification and inherent holineſſe.

Of Adam and Man kinde. This was preached in a house, and the Preacher said, this was a mystery as all the Gospel was.

55. [e] Though *Adam* had continued in his estate of innocencie, and not fallen, yet he had died a naturall death, for death now is not a fruit of sin to beleevers.

56. Gods Image on man, is only our face and countenance; and every wicked man hath therefore Gods Image as well as good men.

57. That *Adam*, and so man-kinde in him, lost not the Image of God by his fall, only incurred a temporall or corporall death, which was suspended for a time upon the promise of a Saviour.

58. There is no originall sin in us, only *Adams* first sin was originall sin.

59. That the guilt of *Adams* sin is imputed to no man, no man is punished for *Adams* sin.

60. That one man is no more spirituall then another, nor is there any such inward difference between man and man; but all the spirituallneſſe and difference lyes without us in the word, which guides some men, and not others.

61. That all men who have the Gospel preached to them, and so manifested to their understandings, are immediatly without any more ado able of themselves to beleeve and receive Christ.

62. There is no free-will in man either to good or evil, either in his naturall estate or glorified estate.

63. That

63. That there is a power in man to reſiſt grace, and that the grace which would convert one man, would not convert another.

64. Naturall men may do ſuch things as whereunto God hath by way of promiſe annexed grace and acceptation, and that if men improve their naturall abilities to the utmoſt in ſeeking grace, they ſhall finde it. *Book intit.* A vindicat. of free-grace, againſt M. *John Goodwin.*

65. That regenerate men who have true grace, may fall totally and finally away from the ſtate of grace.

66. That the morall law is of no uſe at all to beleevers, that 'tis no rule for beleevers to walke by, nor to examine their lives by, and that Chriſtians are freed from the mandatory power of the law. *Of the Morall Law, Juſtificat. Faith, Repent, Good works.*

67. Perſons juſtified, are not juſtified by faith, but are juſtified from all eternity. M. Gatak *Gods elect on Iſr pref.*

68. Neither faith, nor repentance, nor humiliation, nor ſelf-deniall, nor uſe of ordinances, nor doing as one would be done to, are duties required of Chriſtians, or ſuch things as they muſt exerciſe themſelves in, or they can have no part in Chriſt.

69. True faith is without all doubts of ſalvation, and if any man have doubts of his ſalvation, his faith is to be noted with a black marke.

70. That *credere*, faith in a proper ſenſe is imputed to juſtification, and not Chriſts righteouſneſſe imputed to juſtification.

71. That the doctrine of repentance is a ſoul-deſtroying doctrine.

72. In the old Covenant (that is before Chriſt came in the fleſh) in the Prophets dayes, repentance is declared as a means to obtain remiſſion, and neither remiſſion nor the knowledge of remiſſion to go before, but to follow contrition; But this is not the Goſpel which is eſtabliſhed upon better promiſes.

73. That 'tis as poſſible for Chriſt himſelf to ſin, as for a childe of God to ſin. M. Gatak *Gods elect on Iſr pref.*

74. That there ought to be no faſting dayes under the Goſpel, and that men ought not to afflict their ſouls, no not in a day of humiliation. Gatak. *ibid.*

75. That God doth not chaſtiſe any of his children for ſin, and let beleevers ſin as faſt as they can, there is a fountain open for them to waſh in, and that not for the ſins of Gods people, but for ſwearers and drunkards the land is puniſhed. Gatak. *ibid.*

76. That beleevers have nothing to do to take care, or to look to themselves to keep from sin, God must look to them, if he will.

77. God loves his children as well sinning, as praying, hearing and doing the holiest duties, he accounts of them never the better for their good works, nor never the worse for their ill works.

Katak. *Gods eye on his Isra.* Pref. to Read. *Articl.* 12. *Septemb.* 1. 1643.

78. That Gods children are not at all to be humbled, troubled or grieved for sin after conversion, and what *Peter* did in this kinde after his foul fact of denying his Master, issued from the weakness of his faith.

79. That Gods children are not to aske the pardon and forgiveness of their sins, they need not, they ought not, and 'tis no lesse then blasphemy for a childe of God to aske pardon of sins, 'tis infidelity to aske pardon of sins, and *Davids* asking forgiveness of sin was his weakness.

Gatak. *Gods eye on Israel.* Pref. to Read.

80. That when *Abraham* denied his wife, and in outward appearance seemed to lie in his distrust, lying, dissembling and equivocating that his wife was his sister, even then truly all his thoughts, words and deeds were perfectly holy and righteous from all spot of sin in the sight of God freely.

Denn *Man of sin discovered*, pag. 12.

81. The called of God have sin in the flesh, they have sin in the conversation, but they have no sin, neither can they have any in the conscience, for the true faith of Gods elect, and sin in the conscience, can no more stand together then light and darkness, and this reconciles those two Scriptures, *if we say we have no sin, we deceive our selves*, and *he that is borne of God doth not commit sin, neither can he, because he is borne of God.*

82. The great Antichrist is that mysticall body of iniquity which oppoteth Jesus Christ, and not the Pope of *Rome*, or any particular succession of men, only he is a part of Antichrist. *Denn* makes the opposition of Antinomian errours to be the man of sin and the great Antichrist, as is to be seen in severall pages of his *Man of sin discovered.* And Sectaries make them who deny Christs dying for all, to be Antichrist: others make Antichristianisme to consist in the coercive power of the Magistrate in matters of Religion.

Of Man after this life; of the Soul; Resurrection from the dead, Heaven and hell.

83. That the soul of man is mortall as the soul of a beast, and dies with the body.

84. That the souls of the faithfull after death, do sleep till the day of

of judgement, and are not in a capacitie of acting any thing for God, but 'tis with them as 'tis with a man that is in some pleasing dream.

85. That the bodies of the faithfull shall not rise again at the resurrection (namely the same that died) but their souls shall have other bodies made fit for them, either by creation or faction from some preexisting matter, and though the bodies be new, yet the men are the same, because the same souls remain still.

86. Infants rise not again, because they are not capable of knowing God, and therefore not of enioying him.

87. That the perfection and resurrection spoken of by *Paul*, 1 *Cor.* 15. 51, 52, 53, 54, 55, 56, 57, the hope set before us, the eternall inheritance, a City having foundations, whose builder and maker is God, are to be attained in the fullnesse and perfection of them now in this present time before the common death of the body.

88. That none of the souls of the Saints go to Heaven where Christ is, but Heaven is empty of the Saints till the resurrection of the dead.

89. There is no resurrection at all of the bodies of men after this life, nor no Heaven nor hell after this life, nor no devils.

90. There shall be in the last day a resurrection from the dead of all the bruit creatures, all beasts and birds that ever lived upon the earth, every individuall of every kinde of them that died shall rise again, as well as of men, and all these creatures shall live for ever upon the earth.

91. There is no hell, but in this life, and that's the legall terrours and fears which men have in their consciences.

92. That there is no Church of Christ upon the earth, no true Ministery, no Sacraments, no Gospel, no faith, because there are no visible nor infallible gifts. *Of the Church, Gospel, Ministery and Sacraments.*

93. No man is damned but for rejecting the Gospel, and none can reject the Gospel, but those who have it tendred unto them, as they had it in the Apostles dayes being confirmed by miracles.

94. That the pure preaching of the Word, and right administration of the Sacraments, are no notes nor signes of a true visible Church.

95. 'Tis the will of God that miracles should attend the Ministery, the Apostles make a marriage of doctrine and miracles, so

that they who preach the Gospel, must be so gifted as to confirme it by signes and wonders.

96. That many Christians in these dayes have more knowledge then the Apostles, and when the time is come that there shall be true Churches and Ministery erected, they shall have greater gifts, and do greater miracles then the Apostles ever did, because the Christian Church was but then in its infancy.

97. That there ought to be in these times no making or building of Churches, nor use of Church-ordinances, as ministring of the Word, Sacraments, but waiting for a Church, being in readinesse upon all occasions to take knowledge of any passenger, of any opinion or tenet whatsoever, the Saints as pilgrims do wander as in a Temple of smoak, not able to finde Religion, and therefore should not plant it by gathering or building a pretended supposed House, but should wait for the coming of the Spirit, as the Apostles did.

Pilgrim. of Saints, and M S.

98. There is a salvation that shall be revealed in the last times, which was not known to the Apostles themselves.

99. That within a while God will raise up Apostles, men extraordinarily endowed with visible and infallible gifts to preach the Gospel, and that shall precede the fall of *Rome*.

100. * That in points of Religion, even in the Articles of faith, and principles of Religion, theres nothing certainly to be beleeved and built on, only that all men ought to have liberty of conscience, and liberty of prophesying.

* *But the Apostle Peter tells us, 2 Pet. 2. 19, 20, 21. We have a more sure word of prophecie, whereunto ye do well that ye take heed, &c.* Spiritus sanctus non est scepticus, nec dubia aut opiniones in cordibus nostris scripsit, sed assertiones ipsa vita & omni experientia certiores ac firmiores. *Luther.*

101. That the Scriptures no where speak of Sacraments, name or thing.

102. That the Covenant whereof Circumcision was the seal, was only of temporall Promises, as *Ex. G.* of the land of *Canaan*; that the Covenant God made with *Abraham*, had nothing spirituall in it; and that Circumcision was a seal of the righteousnesse of faith to no other but to *Abraham* alone *quatenus* a father, and not to his children.

103. That Baptisme is not a seal nor signe of the Covenant of grace.

104. That Pœdobaptisme is unlawfull and antichristian, and that 'tis as lawfull to baptize a Cat, or a Dog or a Chicken, as to baptize the Infants of beleevers.

105. 'Tis

105. 'Tis as lawfull to break any of the ten Commandments, as to baptize an Infant: yea, 'tis as lawfull to commit adultery and murther, as to baptize a childe.

106. That baptizing belongs not to Ministers only; all gifted brethren and preaching Disciples (though no Ministers) may baptize. *Confess. of Faith of Anabapt. Art. 41*

107. Baptizednesse is not essentiall to the Baptizer, nor essentiall to preaching; so that persons, not only not in office, but not so much as baptized, may both baptize and preach. *Pilgrimage of the Saints.*

108. Miracles are essentiall to the administration holden forth in the commission of Baptisme, *Mat.* 28.19. *Pilgrim. of Saints*

109. That none are to be admitted to the Lords Supper, though believers and Saints, nor their children to be baptized, but only they who are members in a Church-way.

110. There is no Scripture against a mans being often baptized; neither is it more unlawfull to be baptized often, then to receive the Lords Supper often.

111. That Christs words in the institution of his Supper, *This is my body, and this is my blood,* are to be understood literally.

112. That Christians in receiving the Lords Supper should receive with their hats on, with their heads covered, but the Ministers should administer it with their hats off, uncovered.

113. That 'tis as necessary to be joyned in Church-fellowship, as with Christ the head; and there's such a necessity of entring into a Church-way, as there is no expectation of salvation without it. Vide, *Door of truth opened, in answer to, Truth shut out of Doors, page* 10. *This is as false as any Doctrine that is preached in* Rome.

114. That the Church of *England* and the Ministery thereof is Antichristian, yea of the devil, and that 'tis absolutely sinfull and unlawfull to heare any of their Ministers preach in their Assemblies.

115. That the Church of *Rome* was once a true Church, but so was the Church of *England* never, therefore 'tis likelier the Church of *Rome* should be in the right in the Doctrines of Free-will, universall Redemption, Originall sinne, *&c.* then the Church of *England.*

116. That the calling and making of Ministers of the Word and Sacraments are not *jure Divino*, but a Minister comes to be so, as a Merchant, Bookseller, Tailor, and such like. *Compass. Samarit. page* 24, 25.

117. That all setled certain maintenance for Ministers of the Gospel, especially that which is called tithes, is unlawfull, Jewish and Antichristian.

118. That Ministers of the Gospel in these daies ought to work with their hands, and to follow some calling, that they may not be chargeable to the Church.

119. That there ought to be no distinct order of Ministers, nor no such calling of some persons distinct and separated from the people, but that all men who have gifts are in their turns and courses, by the appointment of the rest of the company, to preach, pray, baptize, and they are for that turn instead of Ministers, and as Ministers.

Of Preaching and Hearing, of Praying, singing of Psalms, of the Christian Sabbath, or Lords-day.

120. That all daies are alike to Christians under the new Testament, and they are bound no more to the observation of the Lords day, or first day of the week then to any other.

121. That the Jewish Sabbath or Saturday is still to be kept by Christians for their Sabbath.

122. That Christians are not bound to meet one day in seven constantly, according to the manner of the Nations, nor to pray and preach thus long, and in this manner two or three hours, according to the custome of the Nations.

123. No man hath more to doe to preach the Gospel then another, but every man may preach the Gospel, as well as any.

124. That 'tis lawfull for women to preach, and why should they not, having gifts as well as men? and some of them do actually preach, having great resort to them.

125. 'Tis a part of the Christian liberty of Christians, not to hear their own Ministers, but to go and hear where they will, and whom they thinke they may profit most by.

126. That 'tis unlawfull to worship God in places consecrated, and in places where Superstition and Idolatry have been practised, as in our Churches.

127. That men ought to preach and exercise their gifts without study and premeditation, and not to thinke of what they are to say till they speak, because it shall be given them in that hour, and the Spirit shall teach them.

128. That there is no need of humane learning, nor of reading Authours for Preachers, but all books and learning must go down,

it comes from the want of the Spirit, that men write such great volumes, and make such adoe of learning.

129. There are some women, ten or eleven in one Town or vicinity, who hold it unlawfull to hear any man preach, either publikely or privately, because they must not be like those women in *Timothy*, ever learning, and never comming to the knowledge of the truth. 2 Tim 3.6,7.

130. That 'tis unlawfull to preach at all, sent or not sent out (as in a Church-state) but only thus, a man may preach as a waiting Disciple, that is, Christians may not preach in a way of positive asserting and declaring things, but all they may do, is to confer, reason together, and dispute out things.

131. That 'tis unlawfull for the Saints to joyn in receiving the Lords supper, where any wicked men are present, and that such mixt Communion doth pollute and defile them.

132. 'Tis unlawfull for the Saints to joyn in prayer where wicked men are, or to pray with any of the wicked.

133. That 'tis unlawfull for Christians to pray so much as privately with those (though godly) that are not members of a true Church, but are members of the Church of *England*, and the Assemblies thereof.

134. That how ever conference and discourse may be had with all, yet 'tis not lawfull to joyn in prayer or giving of thanks, no not before meat, with those (though otherwise acknowledged Saints and godly, and are members of Churches in the Church-way) that are not of the same judgement and way.

135. [d] That 'tis unlawfull for Christians to pray at all with any others, (either as being the mouth in prayer, or as joyning in prayer) though never so godly, and of their own judgements, either in the publike Assemblies, or in their Families, unless such persons who prayed had an infallible spirit, as the Apostles.

136. That Christians are not bound to pray constantly every day at set times, as morning and evening, but only at such times as the Spirit moves them to it, and if they finde not themselves so moved in many daies and weekes together, they ought not to pray.

137. That wicked and unregenerate men ought not to pray unto God at all.

138. That.

d *This opinion begins to spread much, as a godly Minister told me of his own knowledge, knowing them who vented it, many refusing to joyn with him in prayer, in a publike Assembly, where he became to preach, upon this ground, and requiring Scripture of him to prove it. And some begin already in the publike Churches to leave off all praying, only speak and discourse to the people.*

138. That all singing of Psalms, as *Davids*, or any other holy songs of Scripture, is unlawfull, and not to be joyned with.

139. That the singing which Christians should use, is that of Hymns and spirituall songs, framed by themselves, composed by their own gifts, and that upon speciall occasions, as deliverances, *&c.* sung in the Congregation by one of the Assembly, all the rest being silent.

140. [c] That love-feasts, or feasts of love (with which the Lords Supper is to be administred also) is a perpetuall ordinance of Christ, at which only Church-members are to be present, and to partake.

c This hath been lately practised in London among some of the Sectarie.

Of Church Government Compass Samarit. p.21,22.

141. That there is no distinction concerning Government of Ecclesiasticall and civil, for all that Government which concerns the Church, ought to be civil, but the maintaining of that distinction is for maintaining the interests of Church-men.

142. That a few private Christians, as six or seven gathering themselves into a Covenant and Church-fellowship have an absolute entire power of the Keyes, and all Government within themselves, and are not under any authoritative power of any Classes, Synods, or generall Councels, whatsoever they do, or what waies soever they take.

143. [f] That the Presbytery and Presbyteriall Government, are the false Prophet, and the Beast spoken of in the *Revelations*: Presbytery is a third part of the City of *Rome*, yea that Beast, in *Revel.* 11. that ascends, and shall kill the two Witnesses, namely the Independents.

f Revel.16.19. The great City was divided into three parts and states and branches of it, begin with P. as 1 Popery. 2 Prelacy. 3 Paul Hobsō. Discov. of Truth, p.63.

144. That there are Revelations and visions in these times, yea to some they are more ordinary, and shall be to the people of God generally within a while.

Of Revelations and miracles.

145. That the gift of miracles is not ceased in these times, but that some of the Sectaries have wrought miracles, and miracles have accompanied them in their Baptisme, *&c.* and the people of God shall have power of miracles shortly.

146. That anointing the sick with oyl by the Elders praying over them, with laying on of hands, is a Church-ordinance for Church members that are sick, for their recovery.

147. 'Tis ordinary for Christians now in these daies, with *Paul* to be rapt up to the third Heavens, and to hear words unutterable,

unutterable, and they cannot well have assurance of being Christians, that have not found and had experience of this.

148. That Christian Magistrates have no power at all to meddle in matters of [g] religion, or things ecclesiasticall, but in civil only concerning the bodies and goods of men.

Of the civil Magistrate.

g Queries of highest consid. in epist. to the Parl.

Anonym. *ans. to M.*Prins 12 *Queries, p.8. As the Grounds of Independent Government attribute nothing to the Magistrate in Church affairs, further then the Magistrate is a member of their Churches and Assemblies: so no people under heaven ascribe more unto the Magistrates then the Independents in civil matters.*

149. [h] That for a people to wait upon man for a form to worship God by, was Idolatry: Nay, for a people to wait upon Parliament or Assembly for a form to worship God by, was worse then corporall Idolatry.

h *Door of Truth opened, p.5.*

150. [i] Whatsoever errours or miscarriages in Religion the Church should bear withall in men, continuing them still in communion with them, as brethren, these the Magistrates should bear with in men, continuing them in the Kingdom or Commonwealth in the enjoyment of the liberty of Subjects.

i M Burroughs, *Heart divis p 07* Animadversion upon this errour. *Thus an errour destructive to the power of civil Magistrates and safetie of Commonwealths in divers cases, and in many instances that may be given; to give one for the present, a Church may not according to* M.Burroughs *principles excommunicate a member, who out of conscience is not satisfied of subjects taking up arms against Armies, raised by a Prince, nor of the lawfulnesse of such a warre, and therefore declines and refuseth both bearing arms, all maintenance to such Armies, and all assistance to them, disswading others also, and that out of conscience only (as he professes) and yet the Parliament I thinke hath sequestred many upon such occasions, taken their estates; and many Independents of* M.Burroughs *judgement have been forward sequestratours, selling and buying their goods, and holding their lands at reasonable rates: but in this Tractate I intend not so much a formal refutation, as a recitation and discoverie: but of this false principle, and others in* M Burroughs *book, I shall speak more upon occasion of answering the grounds brought for pretended libertie of conscience, whereas this, so others of* M Burroughs *principles and rules about toleration will be found both unsound and weak, fit to take women and weak people with, but not to satisfie any Scholar.*

151. [l] That the Parliament having their power from, and being entrusted by the peeple, the people may call them to an account for their actions, and set them right & straight: and seeing this present Parliament doth ingrosse law-making, and also law-executing into their own hands, contrary both to reason, and the true meaning of the Law, the Free-men of *England* ought not only to chuse new members where they are wanting once every year, but also to renew and enquire once a year after the behaviour and carriage of those they have chosen. And if they finde they never did any good, or are groundedly suspected to be unserviceable, that then those that chuse and sent them may have liberty to chuse more faithfull, able, and better men in their places.

Vid. *Engl: birthright, p 33. Letters printed upon* Lilburns *imprisonment, Engl. lamen. Sin p.7. vide three Letters printed.*

152. If God command such a thing to be done in his Word, and the Magistrate now come and command the same to be done, though a Christian ought to have, and would have done it, because of Gods command, yet now he ought not to do it, because the Magistrate commands it.

153. All the earth is the Saints, and there ought to be a community of goods, and the Saints should share in the Lands and Estates of Gentlemen, and rich men.

Of Marriage and of Parents and children.
m Vid. Miltons doctrine of divorce

154. [m] That 'tis lawfull for a man to put away his wife upon indispositon, unfitnesse or contrariety of minde arising from a cause in nature unchangeable; and for disproportion and deadnesse of spirit, or something distastefull and averse in the immutable bent of name; and man in regard of the freedome and eminency of his creation, is a law to himself in this matter, being head of the other sex, which was made for him, neither need he hear any judge therein above himself.

155. 'Tis lawfull for one man to have two wives at once.

156. That children are not bound to obey their Parents at all, if they be ungodly.

157. That Parents are not to catechise their little children, nor to set them to read the Scripture, or to teach them to pray, but must let them alone for God to teach them.

158. 'Tis unlawfull for Christians to defend religion with the Sword, or to fight for it when men come with the sword to take it away, religion will defend it self.

159. 'Tis unlawfull for Christians to fight, and take up arms for their laws and civil liberties.

Of War, and of fighting & killing.

160. 'Tis unlawfull to fight at all, or to kill any man, yea to kill any of the creatures for our use, as a chicken, or on any other occasion.

161. That using of set formes of prayer prescribed is Idolatry.

162. *Davids* saying, *I am a Worm, and no man* must be understood literally: yea, he was both a man, and no man in the same literall sense.

163. That the Scripture speaks but of one kinde of faith.

164. Some of the Sectaries in *London* do hold, That in *Suffolk* there is a Prophet raised up to come and preach the everlasting Gospel

Gospel to them, and he stayes but for a vocall call from Heaven to send him, which is expected daily, and that this man is that Prophet spoken of in the Scripture, 1 *Joh.* 25. that Prophet in that Scripture, distinguished from Christ and *Elias*, is this man raised up in *Suffolke*.

165. That it could not stand with the goodnesse of God, to damne his own creatures eternally.

166. That God the Father did reign under the Law, God the Son under the Gospel, and now God the Father and God the Son are making over the Kingdom to God the holy Ghost, and he shall reign and be poured out upon all flesh.

167. That there shall be a generall restauration, wherein all men shall be reconciled to God and saved, only those who now beleeve and are Saints before this restauration shall be in a higher condition then those that do not beleeve.

168. That 'tis not lawfull for a Christian to be a Magistrate, but upon turning Christian he should lay down his Magistracie; neither do we read after *Cornelius* was baptized (though he were a Centurion before, and a man in command and authority) that ever he medled any more with his band *call'd the Italian band.*

169. Man lost no more by the fall, then all the rest of the whole creation fell into with *Adam*, all the world being condemned to death and desolation, yea the heavens and the earth also: so that you may as safely conclude that all the whole creation lost life and salvation to glorification by *Adams* transgression, as to conclude that man lost salvation by *Adams* transgression.

170. Man hath not by Christ brought unto him eternall life and salvation, but only such a life as all the whole creation hath together with him, for the second *Adam* hath not purchased eternall life to glorification for man.

171. All the creatures shall assuredly partake of the Gospel of peace, and that our Lord the great Prophet spake something to this purpose, when he saith, Go preach the gospel to every creature, though they cannot hear to life and glorification; and Christ is the great Prophet of his Father, to declare his Fathers counsell to the whole creation, and he is the great High-Priest, which offereth up himself a sacrifice of full satisfaction, not for all men only, but for all that by man was lost, even the whole creation of God.

These three last Errours vented in a Book called, A true Vindication of the generall Redemption of the second Adam, made by one Batte, printed 1645.

172. That a Directory, or order to helpe in the way of worship, is a breach of the second Commandement, and there is no word of God to warrant the making of that Directory book, more then *Jeroboam* had for the making of Calves of gold, which he set upon two high places, one at *Dan*, the other at *Bethel*, to the confusion of himself and his posterity.

Book intit. A Heavenly conference for *Sions* Saints, *by* Iohn Turner, *printed in the year*, 1645.

173. No man is yet in hell, neither shall any be there untill the judgement; for God doth not hang first, and judge after.

Book intit The fullnesse of Gods love, *printed* 1643. *pag.* 25.

174. Men say that faith is supernaturall, but how can it be above nature to beleeve that which we see sufficient ground to beleeve; and to beleeve any thing of which we have no plain ground and reason, is so far from being above nature, that it is below it, and proper to fools and not to reasonable men.

Fullnesse of Gods love manifested, pag. 32.

175. The Law doth not pronounce eternall death in hell fire on those that obey it not, nor were men to have perished in hell fire in relation to the Law or *Adams* sin, but the Gospel pronounceth eternall death in hell fire on those that obey it not; and if we had been to suffer hell in relation to *Adam* or the Law, then Christ also should have suffered in hell for us, to have redeemed us from thence, which he did not.

Fullnesse of Gods love manif. p. 58, 59.

176. It is not sutable to God, to pick and chuse amongst men in shewing mercy; if the love of God be manifested to a few, it is far from being infinite; if God shew not mercy to all, to ascribe it to his will or pleasure, is to blaspheme his excellent name and nature.

Fullnesse of Gods love manif. p. 1, 2.

Now unto these many more might be added that I know of, and are commonly known to others, which have been preached and printed within these four last years in *England* (as the necessity of dipping and burying under water all persons to be baptized, as the necessity of a Church-Covenant, as that Ministers may not lawfully baptize, or administer the Lords Supper out of their own particular Congregations, neither preach ministerially, but as gifted brethren, out of their own Church, with many such errours of the Church way) but because they are but light in comparison, I will not name them.

I could relate also to you other errours, that have been reported to me and others by honest understanding men, to have been vented (and 'tis likely enough they may be true) as that 'tis lawfull for

wives

wives to give without their husbands consents, something out of their husbands estates, for the maintenance of the Church and Ministers whereunto they belong: as that the Lords Prayer, called and cryed up by many to be so, it could not be the Lords Prayer in regard there was a petition for pardon of sins, which Christ would not have taught, or words to that purpose; as also that if a man were strongly moved by the spirit to kill, to commit adultery, *&c.* and upon praying against it again and again it continued, and yet was still strongly pressed, he should then do it; but because I have not these upon so good grounds, nor such a concurrence of circumstances, or further confirmation upon enquiry, I therefore forbear to put them down particularly in the Catalogue of Errours, or to assert them with that authority. I might here also annex to all these Errours many Expositions of Scripture given by the Sectaries in their Sermons and private meetings, but I will only give two; 1. That of *Rom.*8.2. *The law of the Spirit of life, hath freed me from the law of sinne and death*, that is (as was expounded) from the morall Law. 2. That of *Joh.*5.39. *Search the Scriptures, for in them ye thinke ye have eternall life*; you thinke to have, that was their thought and mistake, not that Christ approved it, that eternall life was to be had in the Scriptures.

A Catalogue of the Blasphemies of the Sectaries.

NOw besides these Errours and Heresies laid down, many of them being Blasphemies (as the Reader cannot but have observed in perusing their Catalogue) there have been many blasphemies and blasphemous speeches vented by Sectaries severall wayes, both by writing, preaching, conference and discoursing, and some so horrid and abominable, in such a despitefull, scoffing, fearfull way, that I tremble to thinke of them, and shall forbear to name them: And indeed within these four last years in *England* there have been blasphemies uttered of the Scriptures, the Trinity, each person of the Trinity, both of Father, Son and holy Ghost, of Gods eternall election, of the Virgin *Mary*, the Apostles and holy Penmen of Scripture, of Baptisme, Prayer, the ministery of the Word, and the Ministers of all the Reformed Churches, of the Government of the Church, and of the Christian Magistrates: In some books printed and dispersed up and down, there are fearfull

blasphemies; as in the *Arraignment of persecution*, *The Sacred Synodicall Decretall*, *Martins Eccho* &c. profaning and abusing the holy and dreadfull Name of God in a most fearfull manner, scoffing at the holy Ghost, sent in a Cloak-bagge from *Scotland*, making a most blasphemous Prayer, wherein the Passion, Death, Resurrection and Ascension of Christ are in a scoffing way alluded unto, with many others which I will not foul paper with transcribing. In some Manuscripts of one *Paul Best*, there are most horrid blasphemies of the Trinity, of Christ, and of the holy Ghost, calling the Doctrine of the Trinity, a mystery of iniquity, the three headed *Cerberus*, a fiction, a tradition of *Rome*, *Monstrum biforme*, *triforme*, with other horrid expressions borrowed from hell, not fit to be mentioned. There was a fearfull blasphemous scoffing speech of God the Father, Son, and holy Ghost, spoken by one *Clarke* (as I remember the name) given in to a Committee of Parliament, in way of complaint in writing, with a hand subscribed, and one witnessed it before the Committee, but I forbear to relate it. Mr *Paget* in his *Hereſiography*, Epistle Dedicat. speaks of one committed for mocking at Christs Incarnation, the particulars whereof, though I have been told from Mr *Paget*, yet I judge it best to conceal. There have been many blaspheming speeches, in a way of derision of the holy Ghost, calling it *flabile numen*, and asking what kinde of bird it was? whether———but I dare not speak it. The holy Scriptures are by many in these times sleighted and scoffed at (that grows and spreads much) call'd the golden Calfe, that there are many contradictions and lyes in them, that they are no better then a Ballad, that they can make as good Scriptures; that place in *Gen* 6.6. where 'tis said, *God repented that he made man* was untrue; so other places of Scripture. The Doctrine of Gods eternall Election and Præ-destination hath been call'd a damnable errour. The Virgin *Mary* hath been called a——— the Apostoles have been call'd ——— and they could write as good Scriptures as the Apostles; upon occasion of quoting that Scripture in *Rom.* 7. of *Pauls* complaining of sin, it hath been answered, *Paul* was a novice, and that was his weakness, and that *Paul* understood not Christ in the Promise, and that he for his part understood the mystery of God in Christ better then St *Paul*. When that Scripture in *Gal.* 5 12. was objected to one that pleaded for liberty

Arraignment of Persecution, pag. 63.

This Best with his Manuscripts were sent up last summer, and is by the Parliament committed to the Gate-house.

Hereſiography, or *Descript of Heret. and Sectaries.*

liberty of conſcience, the anſwer was, he thought the Apoſtle was in a great paſſion. A Miniſter in *Hartfordſhire* bringing a place of Scripture againſt an Anabaptiſt, to confute him in ſome opinion he held, the Anabaptiſt confeſſed he could not anſwer it, but ſaid, it was the weakneſſe of the Apoſtle, and there he wanted the ſpirit. Another Sectary denying the Reſurrection of the dead, and ſome of the Church coming to admoniſh him of that errour, and bringing Scripture to prove it, he anſwered, This is Scripture to you, but not to me. Pœdobaptiſme hath been blaſphemed by many reproachfull ſpeeches: the Lords Prayer hath been ſleightly and ſcornfully ſpoken of: the whole Miniſtery of all the Reformed Churches, with their Ordination, worke of preaching, *&c.* ſcorned and abuſed in ſeverall Pamphlets: the Presbyteriall and Synodicall Government, reproached in all vilde and ſcoffing language, call'd devilliſh, antichriſtian, and all to naught, reſembled to the beaſt in the *Revelation:* the Civil Government and Magiſtrates have been blaſphemed, with their Ordinances, Orders the ſupream Court of Judicature the Parliament call'd Antichriſtian, and the Committee of Examinations jeared, by way of comparing it to the Court of Inquiſition, and to the High commiſſion: the ſolemn, ſacred and Nationall Covenant of the Kingdoms, derided, blaſphemed in many Pamphlets, that many pages would not contain them. But I will not trouble the Reader to name any more of them: M *Pryn* in his *freſh Diſcovery of New Lights,* hath extracted many paſſages of this kinde out of the Pamphlets of the Sectaries, and in a libellous book entituled *Englands Birthright,* theres more ſtuffe of the ſame kinde.

Now having preſented the Reader with the Errours and Blaſphemies; before I come to the Practices of the Sectaries, I will relate ſome few Paſſages in the Prayers of the Sectaries, which were vented either in the publike Aſſemblies and Churches, or in their private Church meetings, all within the compaſſe of a twelve-moneth, or thereabouts.

Some Paſſages in the Prayers of the Sectaries.

An Independent Miniſter in a Church here in London, prayed: in ſe words following.

AND though we are diſcountenanced by the Civil Magiſtrate (which is a great thing) after they have had our eſtates, and our blood, yet Lord, *&c.* When the blinde man was thruſt out of the

the Synagogue by the Pharisees, Jesus Christ met him; so though we are thrust out of the Common Assemblies and mens affections who formerly loved us, &c. Let thy Spirit teach us, we may look four, five years from an Assembly of men before they teach us, &c. Though they may withhold thy Truth in Policie, yet thy Spirit can teach us if all the Ministers in the world hold their peace, &c. Thou hast triumphed gloriously by a despised Army, not only by our enemies, but our seeming friends, who indeed were our reall enemies, vilifying those men whom thou hast been pleased to honour, &c. Another Independent Minister in his prayer prayed, that the Presbytery might be removed, that Christs Kingdom might be set up. Another Independent Minister about the end of *September* last, gave God thanks for breaking the neck of that wretched Petition of the Citizens. *August* last the 10th day, being presently upon *Lilburns* committing to *New-gate*, at *Knowles* Church in St *Hellens* on a Lords day Mr *Knowles* prayed these words, or to this effect, Lord, bring thy servant *Lilburne* out of prison, and honour him Lord, for he hath honoured thee. This last moneth in *December*, one of the Independent Ministers in his prayers at a Lecture, two or three severall Lectures, prayed to God that the Parliament might give liberty to tender consciences. One of the Independent Ministers at his Church-meeting in a house, gave thanks unto God for the liberty of conscience granted in *America*, and said, Why, Lord not in *England* as well as in *America*? or words to that purpose. Another Independent Minister in his Prayer put up this Petition, O Lord make the Parliament friends to the Saints. [d] *May* 25, 1645. An Independent Minister praying for the Parliament, prayed that God would keep the Parliament from grieving the Saints, or doing any acts that might make them sad; that they for whom so many prayers and praises had been put up by the Saints, might not now grieve them. *April* 24. The same Independent Minister in his prayer after Sermon, prayed, That now God had delivered us both (namely, the Presbyterian and Independent) from such bondage and oppression, we might not be guilty of bringing our brethren into bondage, lest the Lord carry us back again into *Egypt* for it. The same prayed on *August* 1. joyning Parliament and Assembly together, That they might do nothing but what the Saints should rejoyce in, and be glad of.

It was the first Petition of many well affected Citizens, for setling the Government, subscribed by many hands, but not presented. In Septemb. last.

d This prayer was the next Lecture after M. John Goodwin was put by Coleman-street.

About

About the beginning of *September* laſt, a Reverend Miniſter of the Aſſembly who was an ear witneſſe related it, and ſaid he would acquaint the Commiſſioners of *Scotland* with it; that an Independent Miniſter, either in his prayer or Sermon, uſed words to this effect of the *Scots*, That it was juſt with God to bring this overthrow upon *Scotland*, becauſe of their beating their fellow-ſervants; and that they could not be content with ſuffering their brethren to enjoy their liberty, but muſt have a domination.

It was upon the great prevailing of Montroſſe.

Having given the Reader an account of many Errours and blaſphemies of the Sectaries, with ſome Paſſages in their Prayers; I come now to relate many of their Practices. But the Reader muſt not conceive I can ſet down all, or that any one man (although of far greater abilities and leiſure, having alſo fairer opportunities of converſing among them, with leſſe ſuſpition obſerving their wayes, then my ſelf) is able to do it. They have many depths, wiles and methods which I know not, nor cannot finde out; there are many windings and turnings of the ſerpent, crooked goings, in and out, off and on, here and there, which I cannot trace, *the way of the ſerpent upon a rock is too wonderfull for me, and which I know not.* They, *Proteus*-like, turne themſelves into all ſhapes and forms, and according to ſeverall occaſions and times, have different humours and tempers, ſometimes complying ſo that one would thinke all difference would quickly be at an end and they were ours, ſometimes ſo far off and back again, as cauſes wonder and amazement in the beholders. I have been told from godly and wiſe men, who have had much to do with ſome of them, and have profeſſed to ſet themſelves to ſtudy and to obſerve them (men who are moderate enough, and have a ſpeciall love to ſome of them) that they know not what to make of them, they are ſtrange men, nor cannot fadom their depths, and therefore 'tis not to be expected from me a plain open-hearted man (who hate tricks, playing under-board, reſerves and deſignes, whoſe motto is that of the Pſalmiſt, *Let integrity and uprightneſſe preſerve me, for I wait on thee*, and never ſtudied *Machivel*, nor am not verſed in the Jeſuits Politicks) that I ſhould diſcover all their practices and wayes: Neither was it my intention or ſcope in writing of this book, to ſpeak all I know of their practices and wayes, (for I took a reſolution in the entrance of this worke, not to be

Practiſes of the Sectaries.

Prov. 30. 18, 19.

Pſal. 25. 21.

too large) that so the more might both buy and read it, and my purpose is hereafter (God sparing me life, health and liberty) for the benefit both of the present and succeeding generations, to write an Historicall narration of all the Proceedings and wayes of the English Sectaries, both in *England* and beyond the seas, from the first year of the Parliaments sitting, till the time of the setting forth that History, and have already laid in many materials, and kept an exact account of the most remarkable passages tending that way; and my earnest desire is to all the godly Orthodox Readers, into whose hands this book shall come, who are enemies to sects and schismes, and lovers of truth, peace and order, whether Gentlemen of Committees in the severall Counties, or Souldiers in the Armies, or Ministers in the severall parts of the Kingdom, or other godly Christians, that they would be pleased within this three or four moneths next following, to communicate to me all the certain intelligence they have, of the Opinions, wayes and Proceedings of the Sectaries; and I promise faithfully, that whatever agreement or condition be made by any who imparts any matters to me (as namely for concealing of their names, or forbearing the relation of such and such particulars, as place, *&c.* whatever they be) I will most sacredly observe, and they shall finde me both secret and true to them, (for I fear God, and dare not violate my promise) only for the present I shall give the world a taste and tryall of the Practices of the Sectaries, for upon some of the heads of their Practices and wayes which I in this present Discourse name I could write upon each of them a book, in giving instances and examples for a proof and confirmation of their truth.

Now I might in the first place make a Paralell between the practices and wayes of our Sectaries, and the Sectaries of old in the Primitive times (especially the Donatists) as also between them and the Jesuits, them and the Arminians of the *Netherlands*, them and the Prelates and their Court party, them and the present Malignants; yea, them and some of the bad Emperours, as *Julian*, and could shew such an agreement in their practices and wayes, treading so just in their pathes and steps, as if none of them were dead or put down in *England*, only now acted among us under new names, and under other habits and formes, but still the

the ſouls and ſpirits of the Donatiſts, Jeſuits, Arminians, Prelates and Court party were alive, and transformed into many of the Sectaries: And indeed to do this fully would deſerve a Tractate by it ſelf, which I ſhall leave to be done by ſome other more able hand; or elſe if no other take up ſuch a fruitfull Argument, I may finde ſome opportunity hereafter to treat upon it; only before I name the particular Practices of the Sectaries, as I have done their Errours, I will hint ſome of the more ſpeciall Paralels between the Sectaries and the Donatiſts, Jeſuits, &c.

First for the Donatiſts and ſome other ſectaries of the Primitive times, 1. Our Sectaries and they agree in their complaints of Perſecution of their ſchiſme: the Donatiſts would alwayes be complaining of that, as [a] *Auguſtine* ſhews it in many places of his learned works againſt them; and our Sectaries in their Sermons, Prayers, Pamphlets, Diſcourſes, Petitions, all crying out of Perſecution, and accuſing the Orthodox Presbyterians of Perſecution; yea, when for their ſeditious, tumultuous, libellous ſcoffing, wicked lying, ſcandalous reports, books and practices they have been queſtioned, there's nothing in their mouthes but perſecution, and unheard of proſecution of the godly. I am of the minde if any of them ſhould come to be impriſoned and hanged, for ſtealing, killing a godly Presbyterian, plotting againſt the Parliament and City, in ſeizing upon their Forts or ſome Parliament men, one or other of them would cry out of perſecution. 2. They agree in their furious outrages and violences againſt all that oppoſe their way; Learned men know what Circumcelliones there were among the Donatiſts, and to what a height they came, as [b] *Auguſtine* relates; and among the ſectaries there are outragious furious men, and ſuch that in the Churches have committed many inſolencies, aſſaulted and abuſed ſome Miniſters in their own houſes, and in other places where they have met them: but I muſt not enlarge. 3. They agree in their high flatteries of themſelves and their party, extolling them and crying them up to the Heavens; the Donatiſts did *oleo adorationum impingnere capita*, as [c] *Auguſtine* ſpeaks; and the Sectaries of our times are incomparable flatterers and admirers of their own party, have written and ſpoken ſuch praiſes and flatteries of their ſide, as have come almoſt to blaſphemie; theſe phraſes are ordinary, As precious men as

[a] Auguſt. lib. 1. contra Parmen. l. 2. de Baptiſmo contra Donatiſtas, lib. 2. contra Petil.

[b] Auguſt. contra Parmen. contra literas Petilian.

[c] Auguſt contra Petilian.

any upon earth, Men of a most precious anointing, None since the Apostles times like them for gifts and abilities; yea some have not sticked to say, they were beyond the Apostles, and if Jesus Christ himself were on earth he could hardly preach better, that they lead as holy lives as Saints and Angels in Heaven. 4. In their great partiality, practising that themselves which they condemne in others. [d] *Augustine* shews this in many places of the Donatists: I could give many instances of our Sectaries in this kinde, crying out of preaching and printing by the Orthodox against them, and yet preaching and printing all kinde of things against them; speaking against petitioning the Parliament, or interposing in any thing before them by way of Petition, or having meetings for that end (as you may finde in some of the News books the pensioners of the Sectaries,) and yet themselves in a disorderly tumultuous way, being but private particular persons (neither bodies, nor societies representative, nor reall) have had many strange meetings, and drawn up Petitions with clauses and passages medling with the affairs of Parliament, in a kinde charging them, and taking cognizance of things of a high nature done in Parliament, before the time they ought, with many a such like: but I take off my hand. 5. [e] In their appealing from Ecclesiasticall Judges to the temporall: So the Sectaries, from Classes and Synods to the Parliament, or some temporall Judges appointed by them. 6. In their unwillingnesse to have their actions or writings examined by any judicious learned men, but keeping things in the darke. *Epiphanius* resembles Sectaries to a Moule, a feeble creature that doth much hurt by keeping under ground, but if once above ground, then 'tis contemptible and easily taken: Some of the Sectaries have been provoked enough to set down what they would have, both by earnest intreaties from beyond seas, and at home, by commands in a kinde, by upbraidings for not doing it, and yet to this day they cannot be brought to it; and I judge 'tis for these Reasons: 1. Because they cannot well agree among themselves of any system or body. 2. Because they know not how long they shall be of this minde, nor how much further yet they may go. 3. Because what they set down may offend many of their own party, and loosen all the rest of the sects from them. 4. Because some Grandees and Persons of note (who

d August. lib. 1. contra Paruen.

e. August. contra Parmen.
f. August. contra literas Petil.

Vide Lit. Guil. Apoll. & Respons.

are

are gone further,) will not be well pleased at it. 5. Because when once given under their hands, and that after so long expectation, it will be judged by all rationall men their utmost strength (which if it should have answer upon answer, as no doubt it will,) and the weakness of it discovered and laid bare, they are lost among many, and will suffer exceedingly in the esteem of all intelligent unprejudiced men, whereas now by being silent, they bare the world in hand, as if they had some great matter of strength; many before they speak and utter themselves are thought to be wise, and to have much in them, who when they have once spoken, are easily seen thorow. 7. In their quoting Authours for them, who are acknowledged for the main to be professedly against them; and in their quoting peeces of Authours, and not the whole, leaving the later part which would explain their meaning; thus the Donatists did * *Cyprian*, and yet he was much against them as he professes; and so *Augustine* complains of the Donatists, *integras non allegarunt Scripturas*; thus the Authour of *Sions Prerogative royall*, quotes many Presbyterians for severall things, who professedly were of another way; and one Mr *E.* (as the Reader may observe in an Extract of one of the printed Letters) quotes the Churches of *France*, *Scotland*, &c. for the Independent way, who are known to be professedly against it: and so [a] the Authour of *The bounds of liberty of Consc.* quotes the *Leydenses* [b] Profess. for him, who professedly speak against it, and in [c] one sentence he leaves out some three times words all of them belonging to one sentence, which would shew the sense of those Learned men to be against him (as notorious a falsification as I thinke is to be found in any Papist,) and so Mr *John Goodwin* in his point of Justification quotes *Calvin*, *Bucer*, and others, who are known *ex professo*, [d] to be of another judgement; and he quotes [e] my *Antapologie* with other Authours, to justifie his opinion, whenas I have professedly at large spoken against what he maintains; and among other places which he perverts I shall name one, where he cites the former part of the sentence, leaving out the later, which had he but named, would have been an evident confutation of him, dealing just with me as the devil did by Christ [f], *Psal.* 91 6. leaving out the last part, *to keep thee in all thy wayes.* 2. The Sectaries and the Jesuites agree in many things, 1. As the Jesuits are famous for sending out Emissaries into severall Countries,

[a] Lib. 1. de Baptis. contra Donat. lib. 2. de Baptis. a Book unjust. The Ancient Bounds or lib. of Consc. Title Page.

[b] Synopsis purior. Theolog. disput. de Magist. 30. Sect. 59, 60.

[c] Vide *M.* Robor. *Assert. to M.* Good. *Doct. of Justific. cleared.* pag. 75. pag. 100.

[d] Vide *M.* Cryns *Truth triumphing over falshood*, pag. 111. *The first you quote is Mr.* Edwards, *who maintains point blank against you throughout his Treatise of Good.* Innocencies triumph. *Out of my* Antapol. 169. The power of the Magistrate by which he punisheth sin, doth not subserve to the Kingdom of Christ the Mediatour; *he leaves out that which follows in the same sentence, there being no full Point*, that he may apply efficaciously to the elect, τὸ ἐντυπῶσαι μᾶλλον, of the Prophetical and Priestly office of Christ; he doth not affect the inward man and conscience with spirituall punishment, &c.

tries to corrupt, not contenting themselves to do mischief at home; so do our Sectaries send forth their members into all Counties and places of this Kingdom, they lay hands upon them, and send them as a Church act to preach such and such errours, to rebaptize, &c. 2. The Jesuits have their *pia frandes*, holy deceits for the propagating of their cause, fictions, made things to deceive the people; so have our Sectaries many for the spreading of their party. 3. The Jesuits insinuating themselves, get into great Noblemens houses and acquaintance, into great Ladies and Gentlewomens, and into Princes Courts and Houses, and follow state matters, meet to contrive and consult, not preaching too much, nor following their studies too hard; so do many of our Sectaries get into acquaintance and favour with great Noble men, Parliament men, sollicite, follow them, worke by the great Ladies and Gentlewomen, consult and debate of matters Civil, &c. 4. The Jesuits are full of æquivocations, mentall reservations, say one thing but mean another, speak things in a sense of their own, different from what 'tis in the common acception, so are our sectaries. 5. The Jesuits have alwayes one plot or other, never give out, are working active men, if crossed in one, then are trying in another, and have many irons in the fire at once, that if one do not take another may, nothing discourages them, but on they go; so 'tis with the Sectaries of our time, active nimble men, restlesse spirits, never without plots and fine designes, with childe of many at once, that if some miscarry, yet others may bring forth. 6. The Jesuits will worke and act where they are not thought to be, by others, and by instruments unsuspected, not appearing themselves, but bringing about their ends in such a manner, as a man would never dream of; so our Sectaries will not appear themselves in many things, when yet the hand of *Joab* is all along, but get their worke done by others, who also draw others to them. 7. The Jesuits make all things give place to their designes, to advance the Catholike cause, and so they may compasse them, they are not mannerly to stand upon tearms, but will take any person out of the way who stand to hinder them, use severall indirect means to effect what they have plotted, run great ventures and hazards but they will go thorow; so the Sectaries of our times are daring men, will attempt things a wise man would thinke they should be afraid of, will try to break any man, or worke

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him out that ſtands between them and home, and ſo things (though otherwiſe againſt their principles.)

The Sectaries and the *Netherland* Arminians agree; 1. The Arminians at firſt flattered the Magiſtrates, declining Synods and Eccleſiaſticall Aſſemblies all they could, and ſtill appealing to the Civil Magiſtrate, crying up the power of the Civil Magiſtrate in Eccleſiaſticalls, aſcribing to the Magiſtrate the ultimate and higheſt Juriſdiction and power of giving judgement in matters purely Eccleſiaſticall, reaſoning that to the Magiſtrate alone immediately under Chriſt did belong the judgement, when controverſies of faith did ariſe in the Church, and they aſperſed the Orthodox Miniſters for not giving ſo much: of this the Reader may finde enough in *Voetius* and *Vedelius*; ſo do our Sectaries, all of them are againſt Synods, declining them; many of them ſay, they will in all matters of Religion give account to the Parliament, or to any Committee appointed by them; and ſay they give more to the Magiſtrate then the Presbyterians, and in that kinde have odious inſinuations to reflect upon Presbyterians. 2. The Arminians at firſt broached but ſmall and few errours in compariſon, but in ſome years time, came to vent all kinde of errours almoſt, Socinian errours, and what not? ſo our Sectaries at firſt were more modeſt, but within theſe four years, eſpecially theſe two laſt, how have they grown, and what they are fallen into, the forenamed Catalogue is ſufficient proof. 3. The Arminians profeſſed reſerves, became Scepticks, were againſt certainty of faith, they came to have, (as our Divines have expreſſed,) a monethly faith, nay an houtely; this they now held, but they knew not what they might hold to morrow or the next hour; this principle of uncertainty in matters of Religion the Remonſtrants did hold forth in thoſe times of the troubles of the Churches in the *Netherlands*, that ſo they might overturne all forms and harmonies; that was one of the ſcepticall rules of the Arminians, *Dies diem docet*; ſo our Sectaries are all for new light and reſerves, and multitudes of them are become meere Scepticks and Queſtioniſts, and will tell you this they hold for the preſent, but know not yet what they may ſee, *&c.* 4. The Arminians could not be brought to ſpeak out along while, nor to give what they would have, but hid themſelves

Voet. ſelect. diſput. penes quos ſit poteſtas Eccleſiaſtica. 1 Theſ. 4 Theſ. 5 Theſ. Videlius de Epiſcopat. Conſtant. magni. pag. 3, 4, 5, 6.

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in doubtfull phraſes, and were feared *monſtri aliquid alere*: when they ſtood for and deſired a Toleration, upon conferences and meetings they were put to it, to give in what they held, and all they held, they were profered at the conference holden at *Delph* favour and Toleration, if they would give aſſurance they deſired only forbearance in the five Points, but they could not be got to it; ſo our Sectaries have forborne to this day, notwithſtanding all means uſed, to ſet down this we hold, this we will ſtick to. 5. The Arminians in thoſe times in the *Low-Countries*, in ſome Cities and Towns where they had power, perſecuted the Orthodox, troubled them much; ſo do our Sectaries in Towns or places where they have power, perſecute godly Orthodox men, eſpecially if zealous againſt the ſects: O how have ſome Sectaries vexed, plagued and troubled many godly Miniſters and people ſeverall ways! of which more under their particular Policies & factious Practices. 6. The Arminians had well nigh undone the *Netherlands*, and brought all to confuſion, and had not the old Prince of *Orange* been ſtout and wiſe, even doing ſomething beyond the ordinary way of his power; and upon the Synod of *Dort* determining the Magiſtrate added the civill ſanction, and uſed coercive power, that Countrey had been loſt; ſo our Sectaries have by their errours, diviſions and factions they have made among us hazarded all, and if God do not wonderfully put in, and be mercifull to us, their wayes and courſes will undo us all. 7. The *Netherland* Arminians would be Remonſtrants, did write againſt, complain of the Synod of *Dort*, that they could not have their liberty, were not well dealt with, could not have ſo fair a hearing; how many books were written, how many aſperſions were caſt upon the Synod? And have not, and do not our Sectaries write againſt the Aſſembly? complain by word of mouth? are not their mouthes full of ſuch ſpeeches? They cannot be heard, They have not had liberty to bring in their Queſtions, *&c.* Is it not remarkable, that the Pamphlet, or rather Libell againſt the Aſſembly, put forth by ſtealth, is entituled *A Remonſtrance of the Diſſenting Brethren?* ſo that they are the Engliſh Remonſtrants. 8. The *Netherland* Arminians when once the Magiſtrate did effectually ſet to back the Synod of *Dort*, and were againſt them, then they writ books in a far other ſtile, and that power which before they ſo liberally meaſured out to them,

them, they did not a little limit and contract, denying the Magistrate had any power over private meetings; so our Sectaries; if once the Magistrates come to suppresse their errours and false Doctrines, and their private meetings, we shall see how they will change their stile; nay, have we not too much experience, how but upon votes for Government, and but upon the preparative Orders for setling Church-Government, upon the overtures of it this last summer, when the Order came of casting this City into Classes and a Province, and an Order for choosing tryers of Elders, what passages had we in Sermons, Prayers of some of the Sectaries; as among many to give two only, on the day of Thanksgiving for taking *Sherborne* Castle, a sectary preached this, That the Parliament was making of Laws against the Saints, and that he was not afraid to speak, because he was not afraid to suffer. And others preached of the great persecution that was coming; and how the Bishops tyranny would be nothing to the Presbyterians, their finger would be heavier then the Bishops loyns, or words to that purpose. The Sectaries and the Bishops, with that Court party agree: 1. The Bishops and the Court party would bring off one way or other, by Letters written from great friends at Court, by appearing for them, by removing to some other place the businesse, by finding out one device or another, deluding the parties who prosecuted and troubled them, all those of their party that were active and able; who by vertue of the Laws conscience, and courage, some men in place were questioned and endangered for preaching some Doctrines of Popery and Arminianisme, *&c.* or for some practices not legall, of which many examples were in the former time, fetching them out of the hands of Orthodox men who had power; sending Warrants for discharge of Priests, Jesuits, *&c.* and now all *England* over generally, the Sectaries for any of their party that are questioned, either for preaching false doctrines, or for speaking unjustifiable words, or for other misdemeanours, do use all wayes to bring them off; they will use means to remove them from one Committee to another where they are stronger, they will get Letters writ on their behalf, they will worke things so, as by delayes one way or another the Sectaries shall escape, as much as ever the Jesuits, Priests, Arminians, Innovators did heretofore. 2. The

Vide Voet. Thes. 2 de Potest. Eccles. & Vesel. de Episcop. Const. magni.
Post habitam Synodum Dordracam etiam libelli longè aliorum stilo scripti sunt, quin & potestatem hanc non parum limitant ac contrahunt, quam tamen tam liberaliter antehac admensi erant.

Biſhops and Court party would prefer none but their party, kept out all men from all places in Church and Common-wealth though never ſo deſerving, eſpecially if zealous, or had any great parts to ſtand for the truth, and they would prefer their own party though never ſo unworthy, though little to commend them; and ſo the Sectaries in all places where they have power, bring in Sectaries though otherwiſe unfit, into offices and places, though diſhoneſt and ſcandalous, and ſet themſelves with all the induſtry and cunning that may be, to keep out godly conſcientious men that are againſt the ſects, though the publike ſuffer never ſo much for the want of them. 3. The Biſhops and Court party did ſet themſelves to worme out (that being the Archbiſhops phraſe) all godly, zealous, able men out of places, and would by one means or device watching them, caſt them out quite, or ſo hamper and vex them, that they were weary of their lives and places; ſo do our Sectaries make it their ſtudy, to remove, worme by degrees out of places upon one pretence or other, when they cannot do it otherwiſe active Presbyterians, of which we have too many inſtances, and ſet themſelves to vex them, by over-rating in Towns where they have place, by bringing them into Haberdaſhers Hall, by putting in Articles againſt them which they cannot prove, and ſo putting them to chargeable journeys and expences, with abundance of ſuch. 4. The Biſhops and Court party to bring about their ends, would bring matters to ſuch a condition, and ſuch a neceſſity, and then would make thoſe neceſſities, that condition of affairs, as a ground of ſuch and ſuch following actions, pleading the neceſſities and the condition of the times as their warrant; ſo our Sectaries do in many caſes, they have by their policies and wayes hindred the ſetling of Church-Government all this while, and they plead the long delay of ſetling it, as a ground to juſtifie their gathering Churches, ſaying, how many years would you have us ſtay? whenas in the Aſſembly, City, in all places, by all means where they have any intereſt, they retard the worke; and ſo if means be uſed by Petitioning the Parliament to ſettle Church-Government, and to ſuppreſſe the great errours, then ſome of the Sectaries ſay and give out, The Army will be offended, whenas many of the Sectaries have uſed all means, and do ſtill, to bring things to that paſſe, that we might have an Army under the commands, and in the hands of

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the Sectaries, though (blessed be God) we have a Noble Generall free from sectarisme, and not above one in six in the Army that way tainted. 4. The Prelaticall faction and that Court party were great Innovators, given to change, running from one opinion to another, being Arminians as well as Popish, yea some of them Socinians, and countenancing such, and were every day inventing some new matter in worship, adding this ceremony and the other, putting down some part of worships, and altering them by substituting other; as in putting down singing of Psalms in some Churches, and having Hymnes; in putting down all conceaved Prayer, and commanding bidding of Prayer, with a multitude of such like: so our Sectaries are great Innovatours, as changeable as the Moon, bringing into their Churches new opinions daily, new practices, taking away the old used in all Reformed Churches, and substituting new; taking away of singing of Psalms, and pleading for Hymnes of their own making; bringing in anointing with oyl, bringing in their laying on of hands to give the holy Ghost, with severall other strange wayes and practices, which the Reader shall finde in this following discourse, among the narrations of passages and stories. 5. The Prelaticall faction and that Court Clergy were daring bold men, that durst venture almost upon any thing, upon counselling to prorogue and break up Parliaments in times of danger and distraction, upon putting men out of Offices and places that were not for their turne, and to bring in others calculated for their meridian, upon corrupting Religion and Laws at once, breaking in both upon the truth and the liberty of the subject at the same time, upon any thing or person that stood in their way: so our Sectaries many of them are daring men, have attempted and been upon high businesses, about counselling and drawing up Petitions for adjourning (as they call it) the Assembly, in a time when the distractions of this Church are so infinite, and things so unsetled; as also have inserted strange passages into other Petitions, which yet have not been presented, others of the company opposing them; with severall other particulars which would be too large now to relate; in one word, theres almost nothing which they have not and dare not venture on, that stands in their light, and in the way of their designes; and I may say of many of the Sectaries (for I do not mean all, as I

These things I speak not of all the Bishops that were, nor of all men that were of that judgement, there being some Orthodox, learned, painfull, pious men that approved not these waies, but of the Faction.

have said before, so I say again, there are some good souls meerly seduced, who are not of the Faction) they have overpassed the deeds of the wicked, not only walked after their wayes, nor done after their abominations, but have corrupted themselves more then they; justified the Bishops and their faction, by falling into those opinions, and doing those actions in a high, bold and open way, which that faction never durst do for fear of the people. Next, the present Malignants and the Sectaries agree in the generall thus, that thorowout the Kingdom, 'tis now notorious that the greatest Malignants and Sectaries hold together, and vote together against the Presbyterians and the Reformation in all places and upon all businesses, of which there are many examples in the choice of Burgesses for Parliament, in the Petition presented in *London* at the choice of the new Common-Councell, the grandest Malignants and the Independents joyned together to oppose; and in some Committees where men of both these sorts are 'tis observed also: but to come to some particulars; The paralell between the present Malignants and our grand Sectaries, stands in these; 1. The Malignants have opposed the proceedings of Parliament, by preaching and writing books against them, reviling the Houses, especially the House of Commons, and many particular worthy Members by name, speaking against their Ordinances, constitutions, as Covenant, Directory, Ordination, against their power and Priviledges; we know what *Aulicus* that grand Malignant hath done, and how many books both from *Oxford* and here at *London* have been by the Malignant party printed and vented: so also have many Sectaries: and here it would fill a great book, to bring into one all the speeches, with the passages in Petitions, Sermons, Prayers, printed books, that have been vented against the Parliament, and particular Worthy Members of both Houses, their power and Priviledges, with their Ordinances and Orders, in reference to matters of Religion, as the Nationall Covenant, Directory, Ordinance against mens preaching out of Office, the Monethly Fast, the Ordinance for Tithes, the Orders and Directions about Classes and chusing Elders; in which Sermons, printed books, discourses, Petitions and other carriages of the Sectaries, there have been more things vented destructive to the very power and nature of Parliaments, undermining the very root and foundation,

dition, and all their proceedings in reference to matters of Religion, yea of justice and civil matters, then ever have been by all the Malignants in *England* as ever I could hear of; witnesse *Lilburns* book, with that lately come forth, call'd *Innocency and Truth justified*, all the printed Letters and papers that were printed upon occasion of his imprisonment; *Englands Birthright, the Ordinance of Tiths Dismounted, the Arraignment of Persecution*, and all his fellows, as *Martins Eccho*, &c. *Turners Heavenly conference for Sions Saints*, resembling the *Directory to the golden Calves of* Jeroboam, *and affirming there are untruths, contradictions to the Canonicall Scriptures, errours*, &c. And here I dare be bold to say, that there have been greater insolencies and affronts offered to this Parliament by many of the Sectaries, then ever was to Parliament in *England* by any men who lived within their power: as for instance, when *Lilburne* was committed to prison, and such a Letter was come forth in his name against the Parliament, in such an open vile manner, and at such a time, being prisoner, many of the Sectaries of *Southwark* met together, and propounded to chuse *Lilburn* Burgesse for Parliament; and that *Lilburne* after so great favour and mercy shown him by the House of Commons, after so high an abuse of the Honourable Speaker, the Honourable Committee of Examinations, yea and of the whole House, as discharging him of his imprisonment, without either acknowledging the justice, or petitioning for the mercy of the House of Commons (a favour that I never heard or read of granted to any man before, and that I thought had been a thing impossible, even against the fundamentall Orders of the House, for a man committed by the House upon far lesse offences, without petitioning to be set free) should yet set forth a * book to all the world, justifying himself in his former wayes, and point blanck charge the House with being *unjustly dealt with in his late imprisonment, imprisoning him contrary to the known and declared Laws*; yea further, in severall places of his book, after a bold and audacious manner abusing and bringing in dangerous insinuations reflecting upon them.

* Lilb. *Innocency and Truth justified*, pag. 37. *I conceive I may justly say vvithout breach of their Priviledges, that I have been uninstly dealt vvith in my late imprisonment, to be imprisoned so contrary to the known and declared Laws, I have been vvithout either cause shown, or a legall tryall.* Vide pag 71. p. 75. *But yon vvill say, the House of Commons is not at leisure by reason of the publike; I answer, lesse then one hours time vvill serve my turne in this particular, and 'tis very strange in five years space, so much time cannot be found from the publike to transmit my business; for I am they can finde time enough to settle great and rich places upon some of themselves, and to enjoy them, for all their own Ordinance to the contrary: yea and I know some of them at this day, hath plurality of places, and I say the thing I desire of them, is more iustly my due then any of their great places are theirs, and therefore I hope they have not had cause to be angry vvith me for craving iustice at their hands, being it vvas the end vvherefore they vvere chosen and trusted, and that vvhich they are sworn to do.* Vide pag 71. *speaking of some passages in a Parliam. Declarat. not easily to be forgotten by those that made them, if there be any sparks of honesty in their hearts.*

pag.21. which Warrant and Commitment (though made by a Committee of the Houſe of Commons) is as illegall as all the reſt, and in my apprehenſion againſt the very tenour and the true intent and meaning of the Petition of Right, and expreſly againſt the words of the Statute of the 41. of Ed 3 Again pag.37. But I have ſeverall times been impriſoned both by Committees and by the Vote of the Houſe of Commons it ſelf, contrary to a known Law made this preſent Parliament by themſelves, againſt which there is at preſent no Ordinance publiſhed and declared by them and the Peers for the cognizance of: Ergo, I ſay they are tied in iuſtice, according to the tenour of this Law, to give me reparation againſt thoſe perſons that were chief inſtruments, either in Committees, or in the Houſe of Commons it ſelf, to vote and take away my liberty from me, contrary to this Law; and for my part I do accordingly expect my reparation for my late cauſeleſſe moleſtations and impriſonments Pag.69. I ſhall freely declare the main reaſon which makes me in being true to my liberty and freedom that in point of honeſty I cannot ſubmit to that Oath, in that I conceive all Laws and Ordinances in ſuch caſes as this is, ought to be univerſall to binde all, and not ſo reſtrictive as the additionall Ordinance of Accounts is, which Ordinance exempts Peers, Members of the Houſe of Commons; for my part I iudge my ſelf as free a man (though otherwiſe I deſire not to make compariſons) as any of them, and I conceive I ought not to be in bondage to any Law or Ordinance that they themſelves will not ſtand unto.

O what unheard of Malignancies are theſe! And ſo Mr *John Goodwin* in a Sermon hath uttered that againſt the Parliament and the power of it, as opens a gap to all ſleighting of their authority and power; and I beleeve never was there any ſuch ſpeech from any before himſelf. 2. The Sectaries and Malignants agree in being bitter enemies of our brethren of *Scotland*, and of their Armies; the Malignants we know look upon them with an evil eye, as the firſt cauſe of all their miſery, and cannot give them a good word; and all the world ſees how the Sectaries hate the *Scots*, raiſe and ſpread evil reports upon them, are as thorns in their ſides, heavy enemies, obſtructing them in all places where they have power, deviſing all wayes to be rid of them, and ſtudying what in them lies to make a breach; I could tell the Reader many ſpeeches, ſtories of the Sectaries in this kinde in reference to our brethren of *Scotland*, but it needs not, for they that run may read it. 3. They agree in this, rather to have Epiſcopall Government and a Toleration, then a ſtrict Presbyteriall and thorow Reformation; we all know this would pleaſe *Aulicus* and his fellows, and I thinke I can prove from good hands (and if I ſhould name them, the Sectaries would ſay ſo to) that ſome of the prime Miniſters in the way of the Sects have ſaid, That Epiſcopall Government and a Toleration of their way would give them content. The Malignants and Sectaries agree in Independency, the Malignants now turne Independents, and profeſſe they are for Independency, and for this I could quote ſeverall ſpeeches, and name ſome Malignant Miniſters, and others of note who are for Independency againſt Presbytery; but this is now ſo commonly known, that *Britannicus*, a man who hath done them many good offices, and cried up ſeverall

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of them, confesses in one of his Pamphlets about a fortnight since, that the Malignants are turned Independents; hardly a Malignant Priest about Town, but is for Independency against Presbytery. Lastly, The Sectaries agree with *Julian* the Apostata and some other enemies of Christians in these four things. 1. *Julian* was a great scoffer at the Scriptures, Christ and Christian Religion, as Eccles. stories mention; and many of the Sectaries of our time, are fearfull scoffers and mockers at all things that are good, Scriptures, Trinity, Christ, Ministery, Ordinances, what not? there was never a greater generation of scoffers at Religion then many of the Sectaries of our times, witnesse many printed books, as *Arraignment of Persecution*, and his fellows, the *Ordinance of Tithes Dismounted*, besides many scoffing books against the Presbyteriall Government, as the two brethrens MS. with others of that kinde. 2. [a] *Julian* was a great enemy to the learning of Christians, used all means to overthrow learning; so do many Sectaries in our time. 3. He attempted to get the *Militia* out of the hands of the Orthodox Christians, as *Theodoret* in his Eccles. History relateth: and the sectaries have and do use all means within their power to get the *Militia* out of the hands of the Orthodox into their hands solely, of which I could tell tales. 4. [b] *Julian* was the great patron of Toleration for all sects, Donatists, Arians, Eunomians, he was the great man for *libertas perditionis* (as *Augustine* calls it) the Donatists fled to him, he gave them publike liberty of Churches, he call'd back from banishment *Aetius* the great leader of the Eunomian heresie, and whether all the sects are not agreed with him in that, as also with *Valens* another wicked Emperour, who was for Toleration of all but the Orthodox, I leave to their own consciences to determine.

a Theodoret. Hist. Eccles *lib. 3. cap. 7.* Iulianus primum vetuit, ne Galilæi (sic enim fidei Servatoris nostri consecratos nuncupabat) Poeticam, Rhetoricam, aut Philosophicam discerent. Nam nostris ipsorum, inquit, pennis, ut est in Proverbio, percellimur: siquidem nostrorum scriptorum præfidiis muniti, contra nos bellum suscipiunt. Postea etiam aliam tulit legem, qua mandavit, ut omnes Galilæi, id est Christiani è militia pellerentur. b Iulian *the Apostata therefore granted a Toleration the liberty of perdition* (*as* Austin *calls it*) *becaus he did hope by that means to destroy Christ an Religion*, Aug. ad. Epist. 166. Iulianus inquit desertor Christi, & inimicus, hæreticis libertatem perditionis permisit, & tunc Basilicas hæreticis reddidit, quando templa Dæmoniis: eo modo putans Christianum nomen posse perire de terris, ipsi veritati Ecclesiæ de qua lapsus fuerat inviderat, & sacrilegas dissensiones liberas esse permitteret. Prateolus Elench. Hæretic. *pag.* 147. Iulianus Aretium authorem & ducem hæresis Eunomii, & Constantii sententia damnatum, & in exilium actum, perquam benignis literis revocavit, & publica vectura reduxit: Episcopos sub Constantio exilio mulctatos revocavit, & in urbes suas redire permisit. Atq; id ille non misericordia fecit, sicut colligere est,: sed ut Episcopos inter se committens ad intestinum armaret bellum, & sic ipsa dissidiis Ecclesia labefactaretur. c *The Emperour* Valens *did grant freedom of Religion to all heretick, yea and Heathen, but was a great enemy to the Orthodox.* Theodoret. Hist. Eccles. *lib 4. cap.* 22 Valens impunitatem concessit Gentilibus, Iudæis, & aliis quibusq; qui nomen Christianum sibi assumentes doctrinam Evangelio repugnantem prædicabant: Solus autem Apostolicæ doctrinæ propugnatoribus tyrannus iste se hostem præbuit.

And

And as I have made a Paralell between the Sectaries of our time, and the Donatists, Jesuits, *&c.* so I might now at large show in all the forenamed particulars, an Antitheſis and Diſſimilitude between the godly Orthodox Presbyterians, and the Donatists, Jesuits, Arminians, Prelates, *&c.* but I dare not enter into it for fear my book be too voluminous, having already exceeded that proportion which I at firſt intended when I began it; all I ſhall do then in point of paralell, is but to hint a few things (which I deſire the Reader well to obſerve) of the difference in the carriage and behaviour theſe four years laſt paſt all along of the Presbyterians both to the Honourable Houſes, and the Sectaries; and of the Sectaries to the Parliament and the Presbyterians; and for the truth of what I ſay, I dare appeal to all the world, yea and to the conſciences of many Sectaries themſelves. Though the Presbyterian party from the beginning of the differences between the King and Parliament, among thoſe who profeſſe to ſtand for Reformation and for the Parliament hath been, and ſtill is (without all compare) the greater part of both Kingdoms, the body of both Aſſemblies and Miniſters, the body of the people in Cities and Countries (eſpecially of perſons eminent in place and quality) yea and the Parliaments too (of the Parliament of *Scotland* theres no queſtion;) the Parliament of *England* alſo, after advice had with the Aſſembly, hath declared for Presbytery, having voted and formed into Orders, Directions and Ordinances, ſeverall parts and pieces of Presbyteriall Government;) yet for all this have not the Presbyterians taken upon them to ſet up the Government in that manner and way as they conceive and judge to be moſt agreeable to the word, drawing in the people with them, but have waited upon the Parliament all this while for the ſetling of the Church, addreſſing themſelves in moſt humble manner by way of petitioning, and that both Aſſembly, Court of Common-Council, Miniſters, people, and when ſometimes their hopes have been deferred beyond all expectation, and have met with ſome diſappointments and diſcouragements in their Petitions about ſetling the Church, as by a Vote paſſed againſt one Petition before it was preſented, as ſmall thankes given for another, and little reſpect ſhewed to a third; beſides the Sectaries inſulting over them and their Petitions, branding them in Pulpits, in the weekly Newsbooks,

books, and in their daily diſcourſes, notwithſtanding whatever they might conceive of neglects and hard uſage on the one hand, and of great abuſe of them by the Sectaries on the other hand, yet they have taken all patiently, waiting ſtill, petitioning ſtill in all humble and thankefull manner, forbearing to print what was preſented (though there was no Order nor command againſt it) out of their tender reſpect of giving any offence or diſpleaſing the Parliament (though in the mean time they ſuffered much by miſreports of their proceedings both for matter and manner:) The Presbyterian party (though the Aſſembly of Divines, the Repreſentative body of the City the Court of Common-Councel, the Miniſtery of the Kingdom, thouſands and ten thouſands of godly well affected perſons, the Kingdom of *Scotland*, yea all the Reformed Churches own that way,) hath not upon the fore-named things and others (as the not giveing leave upon a Petition to print an Anſwer to the Remonſtrance of the Independents, in which the Aſſembly is extremely wronged) broke out either againſt the Parliament, ſaying they will fight no longer, *&c.* ſpeaking their pleaſure of them, drawing up all their grievances to a head, and ſetting them forth in print; or againſt particular Members, falling upon them by name, making them known to the world, whom they conceive and have been informed of, to be the great hinderers of their deſires, and ſticklers againſt them; but even as becomes Chriſtians have taken all patiently, waiting upon God and the Parliament. And as the carriage of the Presbyterians hath been thus in all humble duty and high reſpect to the Houſes of Parliament, and every Member in their places (for I have not yet heard of any Presbyterian that hath ſingled out any one Member by name, to abuſe him in print, as ſome Sectaries have done both particular Members and the whole Houſe of Commons) ſo hath it been with all love, brotherly kindneſſe, tenderneſſe, reſpect and forbearance to the Sectaries; and conſidering that the Presbyterians were, as I have ſhewed before, both of the Miniſters and people ſtanding for Reformation, the body of both Kingdoms, having the command and power of the Pulpits, ſo great an intereſt in the people, *&c.* their love and forbearance to the Sectaries hath been admirable; when

the Independents were but few, and other Sectaries a small number in the first and second year of this Parliament, some halfe a score or dozen Ministers, three or four hundred people, the Presbyterians gave them the right hand of fellowship, admitted them to their meetings, opened their Pulpit doors unto them, showed all brotherly respect of love and kindnesse to them, even more then to most of their own way, condescending to such a motion, as to forbear preaching and printing against their opinions and way, making them (who were so small and inconsiderable a party) as it were an equall party, putting them into the balance with themselves; they appeared not to hinder their being chosen to be generall Lecturers for this City in severall great Churches; and as at first, so all along they have been tender and respectfull of them in Assembly, City and in all cases, suffering them to grow up to thousands; and notwithstanding breach of agreements, drawing away their people, preaching against them in their own pulpits, many high and strange carriages, yet still using all fairnesse and love, hoping by brotherly kindnesse, forbearance and a thorow Reformation in the Church, (wherein they have been willing upon all occasions to gratifie and have respect to their consciences) at last to have gained them. O the faithfullnesse, dutifullnesse, parience, long-suffering, forbearance of the Presbyterians; their dutifullnesse and patience in waiting upon the Parliament; their faithfullnesse in not abating in their zeal and respects to them; O their love, kindenesse and tenderness to the Independents, yea to other Sectaries also who have had something of Christ and grace in them, and have not fallen into errours and blasphemies rasing the foundation. But now on the other hand, the Sectaries (though a contemptible number, and not to be named at the same time with the Presbyterians) have not waited upon the Parliament and Assembly for the Reformation, but preached against it, and stirred up the people to embody themselves, and to joyn in Church fellowship, gathering Churches, setting up Independent Government, rebaptizing and dipping many hundreds; and upon any thing that hath been voted by the Assembly, Parliament that hath crossed them (though alas, few Orders or Ordinances which have reference to the Sectaries,

or

or are against their mindes, have little life in them, or are put into execution; witnesse that Ordinance against mens preaching who are not ordained Ministers, witnesse that Ordinance about Printing, *cum multis aliis*, Lay-men never preaching so much, nor so openly as since the Ordinance, and all kinde of erroneous wicked books printed, dispersed as much as before) they have put forth books against the Parliament, Assembly, preached against them and their proceedings, the Directory, Ordinance against preaching of persons not Ordained, *&c.* talked their pleasure, that they would lay down Armes, that the King would give them a Toleration, that these proceedings would discourage the Army, and such like; they have not forborne printing of Answers to books, Petitions, passages in Letters, or other things which might make for their cause, because the Parliament did not like them, or had forbid them, theres nothing that may make for the furthering of their way but they do it, Parliament, Assembly, City, Kingdom say what they will to the contrary. And as their carriage hath been thus to the Parliament, so they have and do all kinde of wayes within their power, wrong and abuse the godly Orthodox Ministers and people, vilifying, sleighting and scorning them, raising up all kinde of evil reports, and casting reproaches on them, requiting them for all their love and kindenesse, with preaching against them in their own Pulpits, stealing away their people from them, labouring by all means, in places where they have any power or interest, to keep good Ministers out of such Churches, and Presbyterians out of all offices and employments; yea in many places where they have power, they study and watch to throw out by one wile or other godly Ministers who are against their way, detaining their dues, vexing of them, and making their lives bitter unto them, domineering and abusing the godly Orthodox party, yea using all policy and industry to get themselves into all chief places of power and command, that so they may trample upon and crush them. O had the Sectaries been in the place of the Presbyterians, and the Presbyterians in theirs, and they so dealt with by the Presbyterians as the Presbyterians have been by them, I know what they must have expected from them: I dare appeal to every ordinary common understanding, yea,

to the consciences of the Sectaries themselves, whether if they had had the Parliaments of both Kingdoms, the Assemblies and Ministers, the Churches and Pulpits, the representative body of this City, and the people and we had been as few as they were in the three first years of the Parliament, would they have suffered us to preach in their own Churches against them and their way, to have from time to time confuted their Doctrine, to have preached up another Government and way, against what the Parliament had voted and was a setling, to have enjoyed speciall Lectures in principall places, to promote a way contrary to theirs, to have drawn away their people and maintenance from them, to have fallen upon the practice of setting up Presbyteriall Churches and Government, Classicall, Synodicall, in City, Countrey, to have printed freely against their way, and used all means to have rendred them odious among the people, would they have sate still, and gone without places and offices of honour, power, profit, and suffered the Presbyterians a small party, to get into Court, Armies, Committees, &c. to increase to such a number, such a strength and head, as to possesse most places of command in the field, and in the strongest Garisons and Forts? as also Civil offices both of power and profit, yea to have a plurality of places and offices? would the Sectaries, if they had been two * powerfull Armies, consisting of Commanders and Souldiers for their way, under Generals after their own heart, have borne those things at the hands of Presbyterians, which the Presbyterians have done from them? O no, they would never have endured the hundredth part of those wrongs, discouragements, injuries, had the Assembly consisted of Independents, excepting a matter of eight or nine Presbyterians, would they have endured that, and put up that from the Presbyterian party as the Assembly hath done from the Independent? suffered them to spin out time so long, to speak those things in the Assembly some of them have; and in stead of bringing in according to Order the whole frame of their judgements concerning Church Government in a body, with their grounds and Reasons, to bring in a Remonstrance, casting dirt upon them and their proceedings? would they in *New-England* endure one or more Presbyterians to live among them, and to go up and down their Countrey, and in chief

Towns

* *The Sectaries though they make but a fifth or sixth part of the Army, and the Noble Generall who commands, all free from any touch of sectarisme, yet we see how insolent some of them have been of late, bearing themselves upon the Army, talking of that on all occasions of setling Church Government, what would they do if they had an Army wholly of their own way, and a Commander in chief according to their own hearts?*

Towns and places to preach againſt, cry down their Churches and Church Government, and to extoll and cry up a contrary way, as Mr *Peters* and others do here? for my own part I am confidently perſwaded, and ſo I beleeve are all wiſe men that have obſerved the wayes of the Sectaries, that if they had been in the place of the Presbyterians, having had their power, number, authority, and the Presbyterians had been a ſmall number as they were, and ſhould have offered to have done but the twentieth part of that in preaching, writing, *&c.* againſt them, which the Sectaries have done againſt the Presbyterians, they would have trod them down as mire in the ſtreet, caſting them out with ſcorne before this time of day, not have ſuffered a Presbyterian to preach among us, or to have been in any place or office, military, or civil, but all would have been ſhut up in priſons, baniſhed, or elſe hiding themſelves in holes and corners: many godly perſons in ſome places having much adoe now to hold up their heads, to live by them, to preach quietly, to go ſafely in the ſtreets, and to be quiet in their houſes. And for concluſion of the difference in the carriage and behaviour of the Presbyterians and the Sectaries, the righteous Lord judge between them, and recompenſe to the Presbyterians according to their kindneſſe, love, peaceableneſſe, forbearance and righteouſneſſe, and the Lord forgive the Sectaries, and turn their hearts, and cauſe their folly, inſolencies, unrighteouſneſſe and unjuſt dealings with their brethren, to be ſo manifeſted to themſelves and all men, as they may proceed no further.

Now for the particular practices of the Sectaries they are many, and it would require a Tractate by it ſelf to ſet them down; indeed I hardly know any ſtrange practice that hath reference to their wayes, but ſome or other of them are guilty in one kinde or another. Moſt of their practices and wayes may be referred to theſe ten heads; 1. To Looſeneſſe and liberty in life and converſation. 2. To Covetouſneſſe, Ambition and ſelf-ſeeking. 3. To Policies and ſubtilty. 4. To Activeneſſe, ſedulity and nimbleneſſe in the proſecution of their way. 5. To Tumultuouſneſſe, diſorder and confuſion. 6. To the Diſturbance and overthrow of œconomicall, Eccleſiaſticall and Politicall relations and Government. 7. To Inſolencies, Pride and Arrogancie. 8. To Acts of immodeſty and incivility. 9. To Power and will, carrying

all before them, and throwing down all that stands in their way. 10. To Hypocrisie under pretences of piety and holinesse.

Now for the particular practices of the Sectaries, I had drawn up many, to the number of seventy, and provided for every practice instances for proof, and upon some of them I could write a large discourse, even a book upon severall of them; as of their behaviour and carriage towards the Parliament, the Kingdom of *Scotland*, the Assembly of Divines, the City of *London*, the Ministery of *England*, yea of all the Reformed Churches, as of their seeking and getting into all sorts of offices and places they are any way capable of (being Sequestratours, Collectours, Receivers, Surveyers, Excisers, Customers, Secretaries, Clerks, *&c.* getting places in Court, great Towns, dwelling in sequesterd houses freely, procuring Arrears, *&c.* not a man almost of late coming into any place or office but an Independent or Independentish, there being no kinde or sort of preferment, imployment, place, but some or other of that way enjoy) as of their plotting and labouring from the first year of the wars, to get into their hands the sword and power of Arms, by having a considerable Army, which they might look upon more particularly as theirs and of their way, by attempting to remove and heave at many gallant Commanders, to get the command of the strongest Garisons and places, yea to make Towns of consequence that were no Garisons to have been Garisons, as *Yarmouth*; but I am necessitated for divers reasons to passe by wholly for the present many of their practices, and others to name only, desiring the Reader as he goes along, to supply the defects, by calling to minde all particulars he knows and hath heard of upon the severall heads.

1 *Practice.* They use to ascribe and attribute all the successe of things, all thats done in field, at leagures, all victories, brave actions to their party, crying them up in Pulpits, News-books, conferences, calling them the saviours of the Kingdoms; and for this purpose they have certain men that are Cryers and Trumpeters between the Army, City and Countrey, who trumpet forth their praises, giving them the Titles of Terrible, *&c.* a large book would not contain the relation of all the victories, glorious actions, exploits have been given to the Army call'd Independent.

They

They give out and boast their party to be more and greater then they are; some of them will speak in all places as if all were theirs, all for them; they have given out as if Parliament, Armies, City of *London*, Countrey, all the godly, wise, judicious understanding men, were theirs, and will be theirs: yea, that the Assembly, the *French* Churches, the Commissioners of the Church of *Scotland* thought well of their way; and so of particular persons that are prime men, they have given out, as if they were, or are coming over to them. Some of them have brag'd that Sir *Thomas Fairfax*, that valiant, victorious Commander in chief of the Parliament forces, began to have some glimmering of New light; and I can prove letters have been written over to some of their party in *Holland*, that Mr *Marshall* was turned Independent; they use to boast of their friends in the House of Commons, and they will acquaint their friends in the House of Commons; and they bragg of a Toleration, giving out their friends in the House of Commons have said they shall have a Toleration; and they boast thus to awe persons, and to make men afraid to speak against them, or to oppose them, but rather to adhere to them who are so powerfull, and have so many on their side. 2 *Practice.*

A person of worth, who was present at the opening of the Letters, and named to me the Gentleman to whom such news was writ, told it me.

They appropriate to themselves the name of the godly and well-affected party, the title of Saints, calling themselves the Saints, that they only preach Jesus Christ, and though they be Anabaptists, Seekers, *&c.* yet they are the Saints: this is common in printed books, Petitions, Sermons, discourses; what, speak against the Saints? be against a Toleration for the Saints? meaning themselves only. 3 *Practice.*

They pretend one thing, when they intend quite another, and 'tis usuall for them to pretend the publike good, the benefit of the state, when 'tis evident they intend their own interest, and strengthening of their party; they will pretend peace, love, forbearing of all names of difference, to make the Presbyterians secure, negligent, and to forbear all means of setling things, and yet at the same time go quite contrary, using all means and ways for promoting their own party, as they did after the losse of *Leicester*. 4 *Practice.*

What themselves are most faulty in, that they will charge upon others, 5 *Practice.*

others, the Presbyterian Ministers and people, as making divisions, and wanting love, as breaking the peace, and causing mitrules, tumults, as being guilty of persecution, whenas 'tis evident to all the world they are most faulty in all these particulars, and in many more, and for the proof of it I could demonstrate it in a hundred instances.

6 Practice. They do on purpose (having got Churches void) keep many Churches without Ministers, seek out for none, stop (all they can) Orthodox Ministers from coming in, which they do for two reasons, 1. That so they may pay no Tithes: 2. That so they may have the liberty of the Pulpits for all kinde of Sectaries and mechanick preachers, who come from *London*, the Armies, and other places to preach in and corrupt the people, and that the people being as sheep without a shepherd, may be more easily now drawn away to errour and schisme; and of this practice there are many sad examples in *Hartford*-shire, *Bucking. Essex*, and that in some great market Towns, as *Chesham*, where thousands of souls are.

7 Practice. They have laboured and do by all wayes to have no Church Government at all setled in this Kingdom, but to keep it out. Or secondly, if there must be any, yet to have a defective, imperfect loose Government and Reformation, that may not be able to do the worke, that so others may fall off to their way the more; and for proof of this, they have refused to joyn for a pure full Reformation in points according to their own principles, that so one good might not hinder a greater good (as was expressed) and have opposed to the utmost a thorow Presbyteriall Reformation. 3. They have laboured to get a Toleration granted before the Government be setled, to get an exception before the rule was made, and if once they had gotten that, let the Presbyterians get the Government then when they could, and this they stirred in, and sought to effect last winter. 4. Seeing they could not do this, but this policy was espied, they labour for a Toleration together with the Reformation, that the Church Government and a Toleration might be born and brought forth together as twins in one day, and so go hand in hand, and this they are labouring for now, the monster of Toleration conceived in the wombe of the Sectaries long ago, they having grown big

with

with it ever ſince, are now in travell to bring it forth, and till they could be ready and get things fitted for a Toleration, they beſtirred themſelves ſo againſt the *London* Petitions, that of *September*, thoſe of *November*, leſt Government ſhould be ſetled before a Toleration, and therefore one of them ſaid to ſome Citizens, Why ſhould you be ſo haſty for Government, cannot you ſtay awhile? how long ſaid they? To ſpring, ſaid this Sectary, hoping their Toleration buſineſſe would be ready by that.

In ſome Pariſh Churches where the Sectaries are put in, they have put down all ſinging of Pſalms, as at *Elſly*, in *Cambr.* ſh. *Albery* in *Hartford*-ſhire, and will not ſuffer the Pariſhes to enjoy any ſinging of Pſalms; and in other places they begin to put down all Prayer in the publike Aſſemblies, and to ſay there muſt be only Diſcourſing and preaching; and in places where they cannot prevail to ſhut out ſinging of Pſalms, they in a contemptuous manner clap on their hats in the time of ſinging Pſalms, and having been pull'd off, put them on again; yea, in prayer alſo many of them keep on hats. 8 *Practice.*

They ſend forth into ſeverall Counties of this Kingdom from their Churches in *London*, as Church acts, ſeverall Emiſſaries members of their Churches, to preach and ſpread their errours, to dip, to gather and ſettle Churches; they are not content with their own meetings on Lords dayes, week dayes, keeping conſtant Lectures in ſet places for all to come to that will, thereby poiſoning many in the City, but they endeavour the leavening of all the Counties, as I might give inſtances of *Lam*, *Kiffin*, with many others ſent abroad, yea of ſome ſent into the North as far as *Yorke*. 9 *Practice.*

They have appointed and kept Diſputations from Town to Town in the Countrey, giving out the time, places and queſtions they will diſpute of, as of Pœdobaptiſme, the Miniſtery of the Church of *England*, *&c.* and agree among themſelves that ſome of them ſhall ſeem to be for Pœdobaptiſme, and in the diſputation 'tis maintained at firſt eagerly by ſome of their own party againſt others of them who oppoſe it; but then after long and great diſputation at laſt they confeſſe they are by the evidence of truth convinced, & before all the people give glory to God that now they ſee the truth; whereby the people ſeeing them who pleaded for Pœdobaptiſme confeſſing their errour and yeelding (they knowing 10.

nothing of this precontract and deceit) they also stumble, question and fall; yea and to spread their errours the more in some great Town where some of the Sectaries being souldiers have been quartered, they have desired the use of severall houses of persons well affected, that in the after-noon some Christians might meet to confer together of some points, not contenting themselves to reason in the house where quartered, or in any one house that might be larger to hold many, but to get a new house every day, the more to infect and possesse the people with their wayes and Tenets.

11. All things that have fallen out and do in the Kingdoms, of Victories, Losses, Ordinances, Petitions, Actions, Death of particular persons, of all matter in Church, state, Parliament, Assembly, City, they make use of it one way or other to further their designe, and turne it for the furthering of their way, and against the Presbyteriall Government, as the buisnesse of *Dunnington* Castle, as the losse of *Leicester*, upon that framing a petition to adjourn the Assembly, with other particulars which I cannot now mention.

12. Some of the Sectaries plead miracles, revelations, visions for their way, and to confirme their doctrine, as some Anabaptists at *Yorke* for their rebaptization, that being baptized in the winter in the river *Ouse* the water was as hot as if it had been in the midst of summer; as healing the sick with the anointing of oyl; as giving out, Christ appeared to an Anabaptist, and forbad her to baptize her childe, of which the Reader may read more in the second Letter.

13. They are wont upon the coming forth of books against their way, which they see take with wise men, and for which both their opinions and themselves suffer, to give out they shall be answer'd, and are answering of them, to keep the people in heart till they be forgotten and the speech of the book over, of which I could give many instances; and so upon the new modell (when instead of bringing that in to the Assembly, they brought in pretended Reasons why not) they suffered much in the esteem of all unprejudiced men, speaking they durst bring in none because of the weaknesse of their way; then severall Sectaries gave it out in many places and to many (as I can prove it, and name persons too) that

the

the modell was a printing, it was certainly in the preſſe, and all the world ſhould ſee it.

They have done and practiſed many ſtrange things in reference to baptiſme of children, dreſſing up a Cat like a childe for to be baptized, inviting many people both men and women as to baptizing of a childe, and then when neighbours were come, having one to preach againſt baptizing of children; they have baptized many weakly antient women naked in rivers in winter, whereupon ſome have ſickned and died; they have baptized young maids Citizens daughters, about one and two a clock in the morning, tempting them out of their fathers houſes at midnight to be baptized, the parents being aſleep and knowing nothing. 14.

They uſe to give great and glorious names, and ſwelling Titles to their books they ſet forth, as, *Innocency and Truth Triumphing together*, as, *Truth gloriouſly appearing*, &c. as alſo to their erroneous Doctrines laid down in their books, caſting upon Truths of God odious names, as *The ſtorming of Antichriſt*, *Diſcovery of the man of ſin*, &c. their books being juſt like the *Egyptian* Temples, whoſe outſides were beautifull and glorious, having the inſcription of a Deity upon them, but within nothing but a Crocodile, an Ape, a Onion, or ſome ſuch vile mean creature. 15.

They are extremely full of partiality in all their wayes, not allowing that to others (though far more conſiderable for quality, dignity) which themſelves ordinarily do, ſpeaking againſt that in others which they daily practiſe, of which I will give a few inſtances; they have cried out in Pulpits, Pamphlets, diſcourſes, of the Citizens, Common-Councel, Miniſters, for petitioning to ſettle Government, or humbly repreſenting their deſires: O 'tis an interpoſing medling, anticipating, and I know not what! whenas a few Sectaries, *Lilburne* and his fellows, can appoint meetings, and give notice to many to come to them at ſuch times and places, and draw up Petitions, and that ſtrange ones too, medling with many things before the Houſes, and in debate not determined, and againſt the known priviledges of the Houſes, of which I might give many inſtances; as after the loſſe of *Leiceſter*, in the meetings of the Sectaries, this was one of the clauſes of their Petitions, to name ſuch and ſuch members of the Houſe of Commons to be a Committee for the raiſing of the Counties 16.

and appoitning Commanders, but oppoſed by ſome godly Orthodox Citizens (who ſaw their drift, and obſerved well whom they named) as being againſt the priviledges of Parliament, for them a few private perſons to nominate a Committee of the members of Parliament, as alſo that the Aſſembly might be adjourned; thus one of the Pamphlets tells us among his News, That inferiour Repreſentatives (which no man of underſtanding can interpret of any but the Common-Councel of *London*) muſt be wary of medling or interpoſing by Petitions, or gathering together, but leave all to the Parliament; but now the Sectaries four or five hundred of them, they may meet together, interpoſe, repreſent, may ſpeak their pleaſures of and arraign the Parliament, Committee of Examinations, Mr Speaker, and other members of the Houſe, as they did after *Lilburns* committing, and the Intelligencer will not diſcipline them. Again, they may print, preach, ſpeak againſt Aſſembly, Miniſtery, for Independencie againſt Presbytery, and what not? and yet if any of them be queſtioned, or book ſtopped at Preſſe, 'tis perſecution, and they cannot be heard, nor have liberty to ſpeak for their way; whereas the ſame men uſe all means and wayes againſt the Presbyterians preaching, printing, yea labour to hinder their putting forth of Anſwers, and calling in Anſwers made; yea, endeavouring to trouble thoſe who Licenſe books againſt their wayes: as for inſtance, the Aſſembly being falſly and ſcandalouſly dealt with in a Pamphlet intit. *A Copy of a Remonſtrance lately delivered in to the Aſſembly*; the Sectaries have uſed all their friends to hinder the printing of the Aſſemblies Anſwer: ſo many of the Sectaries at their meetings drew up a Petition to the Houſe of Commons, to have Mr *Prynns* and Dr *Baſtwicks* books call'd in, and that Houſe to declare their ſenſe againſt them, and that no ſuch books might be writ againſt the godly well affected party, under the name of Anabaptiſts, Browniſts, Independents, and a large ſchedule was annexed to the Petition, of offenſive paſſages that were in Mr *Prynns* and D. *Baſtwicks* books (I thinke ere long they will dare to petition, that no man ſhall preach againſt an Anabaptiſt, or name a Sectary, or ſpeak a word for Presbytery, but themſelves may preach, print and ſay what they liſt:) And ſo in the caſe of the Letter of the City Miniſters to the Aſſembly againſt

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againſt Toleration, and in other books; yea, and in Sermons that have been againſt the ſects, they have threatned and endeavoured to trouble and queſtion the Licenſers and Preachers.

They are full of plots and projects for their way, and increaſing their party, they have alwayes deſignes on foot, they do nothing, nor propound nothing but theres ſome deſigne or other in it, they are bigg with many at once, that if one take not another may, if one miſſe they preſently ſtart another, of which I could give many inſtances, and ſhow how the hand of *Joab* hath been and is where 'tis little thought; they uſe other men upon other intereſts and ends to do their worke, they have wayes collaterally and indirectly to effect their worke, when it would be marred if they went *in recta linea*: they can and ordinarily do go about to deſtroy buſineſſes they ſeem to plead for, by propounding and putting upon wayes to effect it which they know are not fecible. 17.

They have and do when put upon preſent exigents, yeeld to and forbear things for the preſent, and ſometimes in appearance will ſeem to go far with you, and are content to loſe the foregame, that they may play the aftergame better and recover all; they will ſometimes appear to be yours fully till they have ſerved their turne, giving place for a time, but ſtill waiting opportunities, and working in the mean time all they may, and when they have counterworkt, they will fetch all about again another way, and make void all they ſeem'd to grant you; and of this there are too many examples among the Sectaries, many of them taking the Nationall-Covenant for that inſtant neceſſity, that they might worke ſo as in time to deſtroy the end and intent of it, and yeelding ſome arguments and debates for the preſent, to effect their own ends afterwards. 18.

They have been and are Polupragmaticall, indefatigably active, ſtirring, reſtleſſe night and day, in City, Countrey, in all places having their agents to do their worke and promote their cauſe: their eyes are intent upon every thing that may make for them or againſt them, and they have a hand in every thing, they are men of a hundred eyes and hands, out-acting and out-working all the Preſbyterians, they deal with this man to take him off, and worke with another man to quilifie him; they have got moſt of the weekly writers of News to plead their cauſe, commend their perſons, cry up 19.

their actions; they have sent Emissaries to severall Countries to preach, carry Letters, deal with persons for chusing of Burgesses in Parliament for their way, as Mr *Peters* and others; they observe all mens tempers, humours, and accordingly deal with them all, some with offices and places, some by holding out principles suiting their lusts.

20. They desperately censure and judge all men, both their estates and actions, who are not for them, they presently unsaint them, and men fall from grace *ipso facto* by preaching or writing books against their errours, as Mr *Prynn*, making him worse then the late Archbishop of *Canterbury*, and so one Mr *E.* for writing against them; they use this phrase (sometimes accounted a godly man) and of Mr *Ash*, they have not only in *England* laboured to blast him by their censures and reports, but writ over into *Holland*, that since he appeared against them, God had evidently blasted him and taken away his gifts; and lately upon reports (raised by them no doubt) that I was dead (though there was not the least colour for it, not being sick at all,) they gave it out it was Gods just judgement upon me to cut me off, for preaching and writing against the Independents; and at the same time they gave out, that Mr *Calamy* had broken his arme, and Dr *Twisse* was a dying; O saith one of their Doctours of Divinity, you may see the just hand of God against the Presbyterians, Mr *Edwards* dead, Mr *Calamies* arme broke, and Dr *Twisse* a dying, so that if these things had been thus, we may see how they would have judged it; and if such things had fallen to some of us, which have to many of the Sectaries (which I name not to upbraid them with, but to shew them their own folly,) as that by the plague of pestilence our children two at a time had been taken away, as Mr *Goodwins* was upon the making his house a meeting for the Sectaries, and some of our eyes put out by a Pike in the street, as one of *Lilburns* was, immediatly upon his Letter coming forth against Mr *Prynne* and the Assembly; and our wives starke mad, as Mr *Peters* wife, we might have expected as bad books written of us, as were written by the Papists of *Luther* and *Calvin*.

21. They take upon them more places then they can or do discharge, and bear the names of some places which they seldome officiate, and have laboured to add more places to those they have already, and that both in City and Countrey, so that some of them besides

their

their places in the Assembly, which they seldome attend (especially this last year) and their private gathered Churches, have divers Lectures and places, besides their hanging upon great men, to preach before them to ingratiate themselves, and getting to preach at *White-Hall*, St *James*, *Westminster*, and other eminent places, where the great ones, Earls, Lords, and the Grandees of the time resort; they do not, as we Ministers sit still expecting a call to places, but they are forward men, bestirring themselves to attain this place and that, getting such great mens Letters in their behalf, using such Ministers of note, and other persons of quality and power in Parishes to make way for them to come in, pretending to preach for nothing, *&c.* and still in all these Lectures and preachings, they have an eye to Churches in places most convenient for their ends, as so situated, so capacious, and to times when few or no Lectures else are, as on the Lords day in the morning between six and seven a clock, all those Lectures at that time of the day from *Stepney* to *Westminster*, they either have possession of, or have strongly laboured for them; yea, and to have set up others on the Lords dayes in the morning, at *Ludgate*, *Aldersgate*, &c. if by themselves or all the friends they made, they could have effected it; and so the Lords day in the evening, when other Sermons are done, they have gotten that Lecture at the *Three Cranes*; and so the Lecture on Munday night, when theres no Lecture else, besides the Exposition Lectures on week dayes in the severall parts and quarters of the City, and new Lectures in other eminent places of the City, which they have endeavoured to set up, if they could have obtained the Ministers consents; and in their places they have an eye to good pay, a Hundred pound a year for preaching once a week in one place, and Seventy pound *per annum*, for preaching once a fortnight at another, and a Peece for a Sermon as soon as they have done, and a good supper for another, and yet they will have a care to take no more pains then needs must, as Mr *B.* having a Hundred pound *per annum* for preaching at *Cripplegate* on the Lords day in the afternoon, could never be got to give the Parish a Sermon now and then on a Fast day, or a day of Thanksgiving, as a great friend of his in that Parish, who knows, told me; besides, I could name others who will do nothing on the Fast dayes. They take upon them the names of such Lectures and Churches, as being chosen and nominated

nated to them, but others of their own party supply them, sometimes one, and sometimes another, they have one Sprigg or another, one Emissary or other from the Army, one House-bird or other to serve the places: It would make a book by it selfe to relate all particulars in this kinde. One man of their way, besides being a member of the Assembly and his a private Church, hath places in *Norwich*, *Yarmouth*, *Fishstreet-hill* in *London*. A second, besides the Assembly, hath places, at *Acton*, four Lectures at *Westminster*, besides his interest and share in some Lectures in *London*. A third hath a place at *Stepney*, *Criplegate*, *Cornhill*, besides part of another Lecture, and all reserves for this Parliament man and the other to ingratiate himselfe with them. A fourth, besides the Assembly which he seldome comes to, and his particular private Church, hath Lectures in *London*, which all the last summer he seldome preached at, not preaching at one of them in the space of three quarters of a year together. And they do not only neglect their Lectures in our Churches, but they take to themselves more members in their own Churches then they can preach or look too, for they admit members who live constantly many miles from them, here one ten miles off, there another five miles, another sixteen miles off, some at *Norwich*, some at *Yarmouth*, another fourty miles off; every one of their particular Churches is not a Parish Church but a Bishops Diocesse, nay some of them are Archbishopricks and Provinces, far larger then the Presbyterian Provinces, reaching from *London* to *Dover*, as Dr *Holms*, who hath severall members there, going twice or thrice a year thither to visit; and in one of his visitation Sermons, preaching to his members, prayed God to blesse and remember them who had but a bit once in a quarter or half a year. And as this is the practice of the Clergy, so the Laity among the Sectaries have plurality of offices and places, some have both military and civil, others two or three civil offices, and I could name one, who hath some five or six, besides his being a Committee man: In a word, our Sectaries are become Pluralists, Nonresidents, and some of them Ubiquitaries, and are well paid for it, as Mr *Peters*.

22 They generally walke loosely and at large, over what they did before they turned Sectaries, and in comparison of the godly Presbyterians; they do many things under pretence of Christian liberty,

liberty, which professours heretofore were not wont to do, nor do not, neither durst they have done, of which I could give many instances both in persons and things; I do not know, nor hear of a Sectary in *England*, that is so strict and exact in his life, as he was before, and as thousands of the Presbyterians are; and this is not my observation alone, but a generall observation: many of them play at Cards and Tables, are very loose on the Sabbath days, go to Bowls and other sports on dayes of publike Thanksgiving, as Mr *John Goodwin* and severall of his Church, they wear strange long hair, go in such fine fashionable apparell beyond their places as 'tis a shame; they will feast, ride journeys, do servile businesses on the Fast dayes, and give their Parish Churches no Sermons, no Prayers at all on those dayes; they make little conscience of family duties, they will sit and tipple, be joviall and merry together. I could tell true and certain stories of many Sectaries who were exceeding precise and strict before they fell into those wayes, but are abominable loose now; and let but a man turne Sectary now adayes, and within one halfe year he is so metamorphosed in apparell, hair, *&c.* as a man hardly knows him.

In all matters and businesses which succeed not according to 23.
their minde, but crosse their way and designes, as if a choise of persons they like not be made to places, or if such a thing passe and be done that pleases them not, they will try all wayes possible, and cast about to finde some flaws or other, pretend this thing and the other to question the election and make it null, or to obstruct it; they will put in Articles against men chosen, though they cannot prove them; they will pretend something or other was omitted, and such a passage was illegall, and all to bring to a new election, and then they will worke all kinde of wayes to effect their designes.

They have spoken strange and high speeches against the setling 24.
of Presbyteriall Government and the Presbyterians, as one Anabaptist of late, That he hoped to see Heaven and earth on fire before Presbytery should be setled; another Sectary, That it was one of the Articles of his belief, that within seven yeers there would not so much as the name Presbytery be heard in *England*; a third, That he hoped to see the Presbytery as much trod under foot as the Bishops were; a fourth, That if the Saints were thus persecuted, and could not have the liberty of their conscience, it would come to— A Gentleman told me, he had heard many souldiers of a Regiment of Horse (which I forbear naming) say,

That when the Army of Cavaliers was overcome, there would be another Army to overcome, intimating the Presbyterians; and I could relate strange speeches told me by faithfull ear witnesses, no sleight persons, spoken against our brethren of *Scotland* by some Sectaries.

25. After they have set their hands to papers, as upon agreements in such and such Points of difference; as upon the receipts of Money, as upon giving in what they desire; when they thinke such things may make against them some of them have used means to get those papers back again into their hands, and have come to those that kept them some dayes after, pretending they desired to see them and look upon them for some Reasons, and then have desired to borrow them for a few dayes, to compare these papers with theirs, or for some other use, and being lent them by Presbyterians (who are plain honest men and not acquainted with policies) they keep them, and cannot be entreated to returne them again, but being asked for them, pretend some excuse or other; of which I could give instances, naming the persons and things at large, but I spare them.

26. They practise and endeavour to get Sectaries and those that way affected to attend on and be about cordiall Presbyterians that are of quality, place and power, both to observe and watch them, and to qualifie them, and do some good offices for the Sectaries; of which I could give notable instances, but I must only hint it, and leave Presbyterians to their own observation.

27. About the time of the moulding the new Army, some of the Sectaries gave out where ever they came, and went from one to another both to Ministers, people, that such and such (call them what you will) are the men that will fight cordially for you, overcome the Cavaliers, and when they have done, they will either submit to the Government established, or else leave the land, you need not fear them; and this they labored to possesse all men with, that so without muttering or speaking against, there might the more Sectaries get places in the Army; and yet we see now by experience, that upon all motions and Petitions for setling the Government, or against Toleration, the Army is spoken of, And will you discourage those that fight so bravely, and that God hath made so instrumentall to you? and that if they may not have liberty of conscience, and liberty to preach, the Army will be discouraged, and if they may not preach they will not fight; and after

Victories we have been minded by Letters from the Army of liberty of conscience, and expecting no compulsion in matters of the minde.

They upbraid in printed books and speeches many Presbyterians, 28.
particularly of the Assembly, with their former conformity, yea they brand & asperse them, that they have been great time-servers, Innovators; and this they do to make the people beleeve, that what they do now is not out of conscience, but to serve the times, and that such men are not likely to have the truth revealed to them, nor fit to have a hand in the Reformation, who have so polluted themselves with corruptions in worship and the inventions of men; and among many, Good Mr *Calamy* hath been abominably belied in this kinde, especially in that late railing Pamphlet of Mr *Burtons*, called *Truth still Truth, though shut out of doors*, whereas many of the great Sectaries themselves, and principall ringleaders in each sect, as Anabaptists, Antinomians, Independents, *&c.* were not only conformists in the way of old conformity, but great Innovators and forward Episcopall men, the Innovations of Altars, bowing at the name of Jesus, reading the book of Sports, causing the people to come and kneel at the Rail, threatning and bringing their tender conscienced people into the spirituall Courts, yea into the High-Commission being practised by some of them: and I challenge the Sectaries to name so many of the Presbyterian party who appear for that Government by writing or other wayes, to be so faulty for Innovations and serving the Bishops as I can name amongst them. The full Relation of the time serving and Innovations of *Denn*, *Cox*, *Ellis* of *Colchester*, Dr *Holms*, *Saltmarsh*, *Cummins*, *Wale* of *Norfolke*, *cum multis alijs*, would make a new book; and the best of the Independents will be found upon search, yea them of the Assembly, not only for many years to have been conformists, but to have gone further in conformity to the Bishops then some of us. As for example, Mr *Burroughs* in the times of the Bishops pressing Innovations, was wont to ride up and down the Countrey in a Canonicall coat; and I aske him, M. *Bridge* and M. *Greenhill*, whether they besides Subscription took not the Oath of Canonicall obedience, and gave not some monies to the repair of *Pauls* Church in *London*? Whereas I, as great a conformist (as some of the Sectaries would make me to have been) never had a Canonicall coat, never gave a peny to the building of *Pauls*, took not the Canonicall oath, declined Subscription for many years before the Parliament (though I pra-

ctised the old conformity) would not give *ne obulum quidem* to the contributions against the *Scots*, but dissuaded other Ministers; much lesse did I yeeld to bow to the Altar, and at the name of Jesus, or administer the Lords Supper at a Table turned Altarwise, or bring the people up to Rails, or read the book of sports [a], or highly flatter the Archbishop in an Epistle Dedicatory to him *, or put Articles into the Highcommission Court against any, but was my self put into the Highcommission-Court, and Pursevants with Letters missive and an Attachment sent out to apprehend me, for preaching a Sermon at Mercers Chappel, on a Fast day in *July*, 1640. against the Bishops and their faction, such a free Sermon as I beleeve never a Sectary in *England* durst have preached in such a place and at such a time.

To conclude for this time the Practices of the Sectaries, 'tis apparent they make the propagation and advancement of their way and party in opposition to the Presbyteriall Government their supreme law, for the effecting of which they have and do use all means though dishonest and unlawfull; they say and unsay, affirme and deny, make promises and break them, go backward and forward, and in one word have dispensed with their most sacred principles of Church-fellowship, so as such things may make for the increase and advancement of their party, of which I could give a world of instances. *Objct.* But it may be it will be said, What are the practices of some men, and matters of fact, to a way, 'tis arguments must convince men, and not Practices? *Answ.* Much every way in this, because both in printed books, Pulpits and discourses the Practices of the Sectaries are brought to perswade people to forsake our Churches and to come to them; as the great holinesse, sanctity, self-deniall, humility, innocency of that party, with their painfull preaching without great livings, or expecting Tithes; and on the other hand, the Presbyterians are branded as men of no great piety, holinesse, charity, and if it were not for livings of two or three Hundred pounds a year, they would turne Independents, and many people are drawn more by these things then by all their Arguments. Now therefore the discovering to the people nakedly and truly their practices, may undeceive them, and be as good a meanes to bring them back to the communion of the Reformed Churches, as ever the false representation of them was to mislead them.

Here follows, A Copy of [illegible] Narration of Stories

[a] *I never justified that wicked Oath ex officio, as M. Burton. M. Calam. Just and necess Apologie, against an unjust Invective of M. Burton, pag. 3, 8.*

* *D. Holms. I write not this to commend or prefer my selfe before others, but because many Sectaries to blast all my preaching and writing from doing good, have given out falsly to many, that I was a great time server, and a great man for the Bishops and their wayes, using that as an argument not to heed what I write or preach: I therefore thought it necessary to say thus much for the undeceiving of many who know me not. And had I ever learned the art of time serving, I should not write such a book as this, nor preach as I do, but would rather turne Sectary, or at least comply with them, and so I might be a Creature and a Darling of these times.*

Mr. *Henry Denne*, in a Conference with me Novemb. 20. delivered:

1. That Christ did only satisfie for the sins committed against the first Covenant, quoting for it *Heb.*9.15. and being asked, If there were no sins against the second Covenant? He answered, Onely unbelief. And being further asked, Who then satisfied for this unbelief? He answered, Every man did satisfie for himself, because he that believes not, the wrath of God abides upon him: so that for a years unbelief, a man bears a years wrath, and for a moneths unbelief, a moneths wrath; and professed, This was all the satisfaction God did require.

2. Being then urged with the Heathen, That they must then all be saved, because their sins against the first Covenant were pardoned, and they had never sinned against the second, which was never revealed to them. He answered. The Heathen had Christ and the Gospel preached to them in the creatures, the Sun, Moon and Stars, which he proved from that place, *Col.*1.23. ἐν πάσῃ τῇ κήσει, and in them was revealed the knowledge of Christ crucified, and pardon of sin by him, if they had eyes to see it.

These were new to me, which I never before heard maintaintained by any; But with these he professed all the Arminian Doctrines, That Christ dyed for all, and for *Judas* in particular; and that he was confident, That he dyed for all, as well as for any one; and, A power in a man to resist grace; and, That the grace that would convert one man, would not convert another: with many other such damnable Doctrines, destroying the foundation: I fear, while we contend about Discipline, the purity of our Doctrine will be corrupted; and that if our Discipline were setled to day, we should have greater contentions about Doctrine to morrow.

Sir, The words in the Letter are these, *Written by a Minister in the Army.*

There are two new Opinions risen about *Bath* and *Bristoll* among the Anabaptists, and followed with much heat, as a glorious Discovery of a new Light (for so they call it)

it hath been disputed *pro* and *con*, in severall Conventions, and increaseth much, &c.

1. That Christs humane nature is defiled with Originall sin, as well as ours.

2. That there is but one person in the Divine nature.

He addes, The Lord pity poor *England*, and subscribes,

From Withicomb, Octob. 27. *R. B.*

Sir, I am your Servant, W. S.

This Letter was sent me from a worthy and godly Minister, with this Superscription, For Mr. *Thomas Edwards*, Preacher of Gods Word.

Dear Father, Since my coming into these Western parts, God hath done great things for the Publique round about us, in which I desire to rejoyce: Those I need not to acquaint you withall. The City sooner knows what is done within thirty miles of us, then we our selves: Wherefore I shall not meddle any further in things of that nature, then to let you know, That Sir *Tho: Fairfax* is conceived ere this time to be beyond *Taunton*, *Goring* retreated, *Cromwell* marched from *Winchester*, some say to *Langford*, some to the Army: But the mercies which he hath vouchsafed more peculiarly to me, I cannot, dare not conceal: Which, seeing they are extended to me in the way of my Ministery (and your hands concurred to separate me to that work) I know you will be well pleased to be acquainted with. Till God was pleased to call me out of *Pool* (my Garrison) upon an occasion you shall anon be better informed of, I was in an exceeding successfull way of winning some home to Christ, winning off others from a mistaken Christ, and a very fair way was made, by Gods blessing, for the passage of Gospel truths, which before had bin much infected with *Antinomian* Errors. I found a people there, for the generality, so greedy of knowing, as I scarce ever saw till then; which desire (like a vehement thirst, which catcheth at any thing that is moist (though poyson to quench it) made the subtill seducers bold to convey, and themselves facile to receive any vehemous Tenents, under the pleasing notions of

Christ

Christ and new lights, (for the smoking tayles of those *London* Fire-brands, which retard the work, have fumed the West too, the devil that kindles them, is so very busy in his work of compassing the Land,) and weak Christians, (who had not indeed been tenderly enough dealt withall formerly) wanted very much a tender hand to set them in joynt almost in every point of Religion: Upon consultation with my fellow-labourer Mr. *B.* a precious sweet man, it was resolved we should win these silly souls from Error, by those very wayes they had been wooed unto it: which were Preaching Grace and Justification, (which only they called Preaching Christ,) and affording them private conferences, (mean while avoiding all sharpnes in publique reproofs, but yet undermining their Errors, by grounding them in the opposite truths,) in which some question or other in debate between us, (proposed commonly some dayes before) was (every one speaking to it in order (*pro* or *con*) as they conceived it) moderately discussed. Then one Minister or other present, with our Approbation, closed with prayer. *Sir*, the issue of the first and second meeting was very comfortable, and we did all of us (in appearance at least) punctually agree. In the second meeting especially, we had a very happy successe, (except of some few, whom when we could not it seems satisfie, (though they told us not so there) God was pleased to speak so for us, by a signall Providence, which I shall acquaint you with) for they all (except those few) went home blessing God, for so great a blessing as they conceived themselves possessed of in us. But those few (that I may not detain you long from that providence which to us appeared very notable, and I am confident will to you) it seems being a little *Anabaptized* into an expectation of I know not what Revelations by one *Pinell* (as I heard) a Chaplain to Col: *P.* (who a little before had charged St. *Paul* (he might as well have said the Holy Ghost) with weaknes and infirmity, in complaining of the body of death: So high-flown is the position of the Saints not-confessing sin, in his brain) not satisfied with our stating the question, then debated, of (*viz.* Whether Sanctification were an evidence of Justification, and how far?) Because we did not allow enough to those bare Revelations,

had prepared an Argument (as they conceived) beyond all exception, to convince my Brother and me of the reality and use of them, and therefore invited us after the meeting, to a woman (their Oracle, a Supernumerary *Sybell* at least) lately delivered of a childe, whose extasies they much confided in. When we came, we found the woman (who it is probable had but lately received some extraordinary comfort, but the Devil had had his Oar too in the Boat) dreamt into *Anabaptisme*; but with such Revelations, in which she told us Christ did appear to her gloriously, & perfumed her, (and she would ask those about her, whether they smelt not those perfumes,) and told her, her childe must never be Baptized. We were loth to trouble her to confute her, then being weakly, but left her with a promise to return when she had gained more strength. Mean while, on the next Sabbath, I had occasion to handle the common place of *Revelations*, from Gods appearing to *Abram*: In which Exposition, I told them how easily Satan might deceive under the habite of an Angel in them, with much more to that purpose. After that mornings exercise, these persons sufficiently baited my harmlesse expressions, in private, as I heard: But God the next day made the truth of them publique; For the next news which I heard, was, that this woman before spoken of, was grown perfectly distracted, which I my self since finde fully verified; for I have talked with her, and now she cryes out of seeing and smelling the Devil in every thing almost. It seems his design being wrought, he thought fit to resume his proper likenesse. This the obstinate of that party laboured by intreaties and pretences to conceal, (they will not see, but they shall see, God saith *Isa.* 26.) But I assure you, it is an absolute truth, and will be attested by many witnesses. However, this accident pulled divers of them out of the snare. Since, we had another meeting where we debated the Question, Whether a man gifted, without an outward call, might Preach; and if so, in what cases? Where one *Maddock* of this place appeared our only Adversary. When all his Arguments had been debated, (to determine it) we were fain to go Parliament-way to divide the house, upon which (of Two hundred and fifty well nigh) I think Two

hundred

hundred voted on our ſide the Negative, and the reſt (ſome of them (as ſtaggering) hovered between both) divers of them, about thirty women, and three or four men only appeared for Mr. *Maddock*: So that by that diviſion, we ſaw how God had wrought for us ſince a few weeks. For whereas before, above One hundred people were his Proſylites; we had abated them to the number beſorenamed, and had, I am confident, further effected the deſign of unity, had not God viſited the place with a ſad ſcourge, that of the Peſtilence, which, ſeeing my Regiment was providentially out of Town when it brake forth, I thought my ſelf called to avoid, by going forth to my peculiar charge at *Wimborn*, where I ordinarily have been theſe three weeks. *Sir*, I take it for a ſpeciall mercy to that poor place, that both the Regiment were abſent, and I called forth to them at this time, for by that means I am in a capacity of begging and collecting ſupplies for them, and they of conveying them thither. *Sir*, I am now at *Hampton* to that intent, and I ſhall God-willing ſee the Iſle of *Wight*, and *Portſmouth* too. To that purpoſe I beſeech you, (as you deſire to help a people, among whom I am confident God hath as plentifull an Harveſt to gather, as in any part of the Weſt, and a Garriſon of infinite conſequence, which is likely to be ſpeedily ruined by the multitude of poor people in it, (Two thouſand at leaſt, (whoſe livelyhood, knitting formerly maintained them) who muſt now live on a common ſtock) and likely to ruine all the countrey, by thoſe poor people breaking out for proviſion, which we have ſo much infection round about us in the Weſt, that we cannot get it in the countrey ſufficiently) that you will imploy your utmoſt endeavors both by your ſelf, Mr. *B.* Mr. *C.* and the reſt of the Reverend Brethren to collect us a liberall ſupply, which upon the firſt notice that it is ready, I will put you into a way how to convey to me. I beſeech you Sir (once more) labour to ſave ſuch a people, ſuch a Garriſon from ruine, if you love them, or

Southampton, Octob. 14. Thurſday. Yours in the work of Chriſt, *S. F.*

This Letter was written to a Reverend Miniſter in the city of London, one of the Members of the Aſſembly of Divines.

Worthy

Worthy Sir, The consideration of those many obligations that lay upon me, and that unwearied pains you take to cure (if possible) the malady of a distracted Church, by discovering and confuting the Errours of the Rent-makers and Separatists that are crept in amongst us; made me upon some serious thoughts to draw up and send you in these insuing lines, some new prodigious Opinions and Practises of some of late agitated and fomented. Not long since, I had some conference with one Mr. *Web*, a man that pretends a New light, who said to me (upon some conference we had of the Divinity of Christ) That he blessed God he never trusted in a crucified Christ, nor did he believe him to be the Son of God, nor the Scriptures Divine, but Humane invention, and not fit for a Rule of life and conversation for any to walk by; and in confirmation of this he said, The Scriptures were that golden-Calf and brazen-Serpent that set at variance King and Parliament, and Kingdom against Kingdom, and things would never be well, untill the golden-Calf and brazen-Serpent were beaten to pieces; To which end he had a Book to come out shortly. I asked him yet further, of his Opinion concerning the Resurrection of the dead; which he affirmed, there was no more Resurrection of a Man then of a Beast, nor had he any more Soul then the Body; yet he granted a Spirit in both wicked and godly, which he sayes goes again to him that gave it: No difference doth he acknowledge betwixt either, for locall torment more then is upon earth; he denies any locall Hell, or Devills, more then men are Devils in themselves: He yet further holds it unlawfull, for the use of man, to kill any of the creatures. And this is the substance of what he told me of his new Gospel-light; for the matter of his conversation towards men, I cannot tax him; for his judgement heretofore, he was a great Ring-leader of the seduced Sect of Anabaptists, and is now become (as many more in that way) an Atheist; many follow him in City and Country; he is a rigid Independent, and hopes all of that judgement, though now dissenting, yet will suddenly be of his judgement, they wanting but one step (as he calls it) of his New truth. Hee loves not the Scotish

Scottish Nation, but terms them the Babylonish Beast, and the Presbyteriall Government the Priests Monopoly. Suddenly upon my departure, I met with a friend a Gentleman of quality, who in a very sad condition did expresse his sensiblenesse of our growing misery by this scab of Error increasing daily; illiterate persons presuming to Preach, one of which drew away a maus five Daughters, and in a short time Re-baptized them all, making choyce of which he best liked, and Married her without her Parents consent. Another woman having a desire to be Re-baptized, and having pulled off all her cloaths to the naked skin, ready to go into the Water, but forbearing during the time the Dipper prayed, she covered her secret parts with both her hands, the which the Dipper espying, told the woman that it was an unseemly sight to see her hold her hands downward, it being an Ordinance of Iesus Christ, her hands with her heart should be lifted upward towards heaven (as he shew'd her how he did) but she refusing for modesties sake could not be Re-baptized. Another of these fellows, who counts himself inferior to none of the rest (of his seduced Brethren) one whose name is *Will: Kiffin*, sometimes Servant to a Brewer (whose name is *Iohn Lilburn*, who was lately put into Newgate, upon occasion of scandalizing the Speaker of the Honorable house of Commons in Parliament,) this mans man is now become a pretended Preacher, & to that end hath by his inticing words, seduced & gathered a Schismatical rabble of deluded children, servants and people, without either Parents or Masters consent; (this truth is not unknown by some of a near relation to me, whose giddy-headed Children and Servants are his poor slavish Prosylites.) For a further manifestation of him in a Pamphlet called, *The Confession of Faith of the Seven Anabaptisticall Churches*, there he is underwritten first, as Metroplitan of that Fraternity. I could relate, if time would permit, of somewhat I have had to do with him, in which he appeared to me to be a Mountebank: This man and some others have had Disputes with Doctor *Featly*, Mr. *Seaman*, and Mr. *Boulton*, Mr. *Calamy*, and Mr. *Porter*, and divers others, that have put them to silence, as not able to speak to the point they took in hand to maintain; yet they gave out

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to their Members they had the better, and likewise reporting Mr. *Calamy* durst not Dispute with them; which report was most false, like the rest of their Doctrine. For it is well known my Lord Mayor gave Order, that Mr. *Calamy* should hold no Disputation with them, according to the time appointed, for fear of tumults, which he might very well fear; and great Prudence it was in him to prevent it, knowing what great preparations there was of most Sects, especially *Anabaptists*, *Kiffin* himself being left out from the Disputation, and put to do the drudgery, to fetch up Members scattered too and fro in the Countreys neer the City, and others of them did the like good service (as *Hobson* the Taylor) in their places. One thing more (and is most of all considerable) of *Kiffins* New found light, so called, which I had from some eye and ear witnesses of his Members, who were present at *Kiffins*, and *Patience* visitation of one of their Members, whose name is *Palmer* living in Smithfield, and laying hands upon her, did also Anoint her with Oyle; the woman recovering came into their Conventicle house, and there before many people said, That Physitians left her as they found her, but Brother *Kiffin* and *Patience* Anointing her, she suddenly recovered; for which in that place, she desired thanks might be put up; which *Kiffin* did also relate, and did according to the womans desire (return thanks:) Many such heathenish and Atheisticall passages, with baseness I could relate of this man, and some of his Members, and some others: but it would too much intrench upon modesty and your patience. I will therefore contain my self within that compasse as neer as I can: And lastly, relate unto you the opinion of one of our dissenting Brethren, an Independant Minister, whose name if you desire, you shall hereafter know; it was some eight dayes since I met with him at a friends house, where he seemed to be very inquisitive of me, to know the reason the Presbyteriall Government is not settled: My Answer did not satisfie him, but he did yet further quære, By what warrant the Parliament could Establish a Presbyteriall Government? I told him, from the lawfull call they had: which call, sayes he, is from the people, and that people have power to call them to an account for any

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illegall act, which he seemed to question many of theirs, desiring it were new moulded; many such Sophisticall expressions he used, as if his intention had been to beget a belief in me, That the people have power to call the Parliament to an account; But I Blesse God, none of these brainsick conceits do draw me any whit away from my stedfastnesse and due obedience, to do or suffer, for or by that ever to be Honored High Court of Parliament, whom God hath not only in a miraculous manner preserved, but also by them hitherto preserved the whole Kingdom; My Prayers therefore shall be, That as God hath done such great and glorious things for and by them, that they would do something for God and his people in setling Government, without which, many that groan after Reformation, will suddenly depart the Kingdom, and those not Christians of the lowest rank: But to prevent this, I shall desire your Prayers to Almighty God, that he would keep it for ever in the hearts of those truly Noble, and Right Honorable ones, to remember their Covenant they made with God in the day of distresse. So at present and alwayes I leave you to the Protection of the Almighty, beseeching him to grant you the glory of his grace in this life, and the grace of his glory in the life to come. I rest

The 10. of *Decemb.* 1645. Yours to be commanded, *J. R.*

This Letter was written to me by a Person Religious, and cordially affected to the Parliament.

Dearly beloved in the Lord Iesus, My dearest respects and unexpressable love remembred to you, longing to see your face in the flesh, that we might be comforted together in the discovery of what the Lord hath made known to us of that great mystery, *God manifest in the flesh*: In which is discovered His everlasting love to the Sons of men, which he hath been alwayes discovering in all Ages, since the beginning of the World to this day, but darkly, vailedly, hiddenly as it were; so that all those severall wayes of Gods dealing with the Sons of men,

have been ſtill ſo many pledges of his love, ſo that God hath not bin diſcovering divers things to the Sons of men, but one thing at ſeverall times in divers manners. Therefore I behold but one thing in all the Scriptures, under divers Adminiſtrations; So I underſtand the two Covenants to be but two Adminiſtrations of one thing; and that which makes the Scriptures Law or Goſpel, is our underſtanding of them in either of thoſe two conſiderations: So that Chriſt Ieſus came to witnes and declare his love of God to us, not to procure it for us: For if God had at any time any diſpleaſure to us, he had been changeable, ſeeing before the world began, he ſaw us lovely in his Son. Now I conceive Chriſts coming, was more like a Conqueror to deſtroy the enmity in our nature, and for to convince us of the Love of God to us, by deſtroying in our nature, that we thought ſtood between God and us, according to that of the Apoſtle, *Heb.* 2. *For as much as the Children were partakers of fleſh and blood, he likewiſe took part of the ſame*, To what end? *To deſtroy him who had the power of death*: Who is that? *The Devil*: Why ſo? *To deliver them who through fear of death were all their life time ſubject to bondage*: So that we being in bondage, his coming was to deliver us, not to procure the Love of God to us, or ſatisfie him, as ſome ſay: He was as I may ſo ſay, a moſt glorious publiſher of the Goſpel, as he himſelf ſaith, *He was ſent to Preach the Goſpel, to heal the broken hearted, to Preach deliverance to the Captives, to ſet at liberty them that are bruiſed*, Luke 14. 18, 19. All that which Chriſt here ſaith to be the end of his coming, is not a word mentioned of any thing done by him in way of ſatisfying God. Again, *Iohn* 18. 37. Ieſus ſaith to *Pilate*, *To this end was I born, and for this cauſe came I into the world*, namely, *to bear witnes to the truth*. Oh me thinks how ignorant to this day is the world of the end of Chriſts coming! which makes them ſo dark in the underſtanding what Chriſt is: people look upon him ſo to be God, as not at all to be man; whereas I am of the minde, he was very man of the ſame nature with us: for otherwiſe it would be no encouragement to us, to go to the Father upon the ſame ground that Chriſt is entred, if he was of a more holier nature then us; but in this appears

pears Gods Love to us, that he would take one of us in the ſame condition, to convince us of what he is to us, and hath made us to be in him: That now we are to ſtand ſtill and behold the glory of God come forth, and brought to light by the appeaing of our Lord Ieſus Chriſt, who hath aboliſhed death, and brought life and immortality to light: therefore he ſaith, I will declare thy name to my brethren. O then let us behold Chriſt Ieſus in all that he is to be the repreſentation of God to us, in which ſame glory, God hath and ever will behold us; which the more we behold, we ſhall ſee our ſelves changed into the ſame Image from glory to glory. Me thinks the beholding of Chriſt to be holy in the fleſh, is a diſhonour to God, in that we ſhould conceive holineſſe out of God, which is to make another God. Again it would be a diſhonour to Chriſt, in that he would be but fleſhly: And again, a diſcomfort to the Saints, in that he ſhould be of a more holier nature then they, as being no ground for them to come near with boldnes to God: Again, it is to make the body of Chriſt a Monſter, the head of one nature, the body of another. Now to conceive all fulneſſe of holines in God, and that Chriſt is and ever was, and the Saints in him, beheld holy, righteous, and unblameable, as they are and ever were, beheld in the Spirit in union with God, having their being in him; and ſo its ſaid, The fulneſſe of God dwelt in Chriſt, and ye are compleat in him, one God and Father of all, who is above all, through all, and in you all.

This Letter was given me by a Reverend Miniſter of the City, who told me it was a Letter ſent out of the Weſt from about Bath, *by a great Sectary in thoſe parts.*

Now to give the Reader ſome Animadverſions upon this Letter, there being in it rank poyſon mingled with honey, damnable Hereſies under the expreſſion and pretences of making known Gods everlaſting Love to the Sons of men: My counſell therefore to the Reader is, that of Chriſts, *Beware of falſe Prophets, which come to you in ſheeps cloathing, but inwardly they are ravening wolves.* Now ſetting aſide the ſalutation and entrance into the Letter, which is full of plauſible inſinuations, and is indeed Mat. 7. 15.

the sheeps cloathing; the body of the Letter, and the main substance of it is hereticall and very Erroneous; for besides many expressions that are unsound, dangerous and deceitfull, there are two main Errours vented; 1. That Christs coming in the flesh, was only to witnesse and declare the love of God to us, to be a most glorious publisher of the Gospel, but not to satisfie God for us, nor to take away his displeasure, or procure his love to us. 2. That Christ in his humane nature was not holier then other men, and the beholding of Christ holy in the flesh was a dishonour to God; which Errour, though thus expressed, I conceive to be all one with that Error spoken of in the first Letter, held by some about *Bath*, namely (he who wrote this Letter living there) That Christs humane nature is defiled with Original sin as well as ours. But for an Antidote against these two damnable Heresies, take these following Scriptures, *Rom.* 3.24,25,26. *Heb.* 9.12, 14,15. *Rom.* 5.9,10. 2 *Cor.* 5.18,19,20,21. So *Eph.* 5.2. 1 *Ioh.* 2.2. 1 *Ioh.* 5.10. *Luk.* 1.25. *Heb.* 7.26,27. & 4.15. 1 *Pet.* 1.22. And because I finde in some printed Books and severall Manuscripts, that the first of these two is often spoken of, namely That Christs coming was to declare the love of God to us, but not to satisfie for us, nor to take away his displeasure, or to procure his love and life for us: I shall therfore say a little upon that point, to undeceive some, who happily out of ignorance, and for want of being able to distinguish things are puzled. There is a twofold Love, *Amor benevolentiæ*, the love of Gods good will, the love of Election; and there is *Amor complacentiæ*, the love of Gods being well pleased and delighting, which distinction is founded in Scripture in many places, as *Eph.* 1. 4, 5, 6, 7. and *Rom.* 11. 6, 7, 28. where we finde persons beloved in Gods election, and yet Enemies to God, and come to be made accepted in and by Christ, and in him to have redemption. Now for the former love, that of Gods eternall election, Christ is not the cause, but this free love is the cause of sending Christ, as in 3 *Ioh.* 16. *v.* and *Ephes.* 1.4. the Scripture saith, *According as he hath chosen us in him*, not for him; and so Christs coming is the great declaration & manifestation of Gods love of good will to us: but for this second love, namely of complacency delight and acceptance, Christs coming

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is the cauſe and ground of that, taking away the enmity, wrath, & making us accepted, as *Epheſ.*1.6. *made us accepted in the beloved. Epheſ.*5.2. *Chriſt gave himſelf for us an offering, and a ſacrifice to God, for a ſweet ſmelling ſavour.* So *Col.*1.21,22. Again, we may diſtinguiſh and conceive a difference between the Perſon, the State and Condition, and Actions done by a perſon in ſuch a ſtate and condition; now a perſon may be beloved as concerning Election, and yet the ſtate and condition of that perſon hatefull, and he a childe of wrath, an enemy, as in many Scriptures, *Epheſ.* 2. 3. 'tis ſaid of them who were the Elect of God, yet *they were by nature the children of wrath as well as others*, till quickned by converting grace; and ſo *Col.* 1.21. *Rom.*5. 9.10. Enemies, ſo called both in an Active and Paſſive ſignification, that is, they hated God as an enemy, and were hatefull unto God as his Enemies. Again, a perſon, and the ſtate and condition of that perſon in which he is, may be beloved, (namely that of Regeneration) and yet the actions done by ſuch a perſon in ſuch a ſtate may be hatefull, as now the ſins of the regenera e God hates, and is diſpleaſed with them, 2 *Sam.*11.27. *But the thing that David had done diſpleaſed the Lord.* So that in a word, though according to Election a perſon may be beloved, yet their ſtate and condition wherein they are, may not be beloved; and, God hath revealed his will to us in theſe following Scriptures, (as in ſome before named) *Ioh.* 3. 36. *Tit.*3.3. that the ſtate and condition of perſons out of Chriſt, is to be under the wrath of God, yea it ſpeaks of the perſons themſelves, as conſidered in ſuch a ſtate and condition, that they are children of wrath, enemies, hatefull, that is to God, as divers interpreters expound it; and *Rom.*1.30. haters of God; the word in the Greek is Θεοστυγεῖς, which doth ſignifie ſometimes Paſſively hatefull to God, as well as Actively hated of God. *Euripides in Troad.* Ἑλένη θεοστυγής, *Helena deo inviſa*, ſo that the meaning is, Backbiters are truly hatefull to God. And whereas 'tis objected, Men thought God was angry with them, and enemies to them, they ſuppoſed ſo; hence ſuch Scripture phraſes: But the truth is, 'tis man who is an Enemy to God, and ſo Chriſt came to reconcile man to God, and not God to man, who was never angry. *Anſ.* Many Scripture

Vide Daven. on Col. 1. 21. *Hoſtes autem dicuntur tam activa quam paſſiva ſignificatione vocabuli id eſt Deum oderunt ut hoſtem; Deo exoſi fuerunt ut hoſtes ejus. Dicitur homo ſub Natura peccati hoſtis Dei, quatenus ſcilicet Deo inviſus & exoſus eſt. Qui non obtemperat filio, ira Dei manet ſuper eum*, 3 Ioh. 3.

Thomas Aquinas, in Tit. 3.3.

pture phrases brought upon this occasion, are not spoken because of mens apprehensions, they supposing them so; neither can they be understood of man to God, but of Gods displeasure to man: That time the Apostle speaks of the elect Ephesians, *wherein they were children of wrath as well as others*, they knew it not, nor did not suppose so, as being heathen, and in their pure naturals, and could not understand so much, *Ephes.*4.18. and yet the Scripture terms them Children of wrath, Enemies, &c. as being really and truly so; and Wrath, in *Ephes.* 2. & *Ioh.* 3.36. and in other Scriptures, cannot be understood of Mans wrath and displeasure against God, but of Gods wrath and displeasure against Man, insomuch as the Scripture calls it expressly *The Wrath of God*, and *saved from Wrath*; which cannot be mans own wrath, but Gods wrath: And that name given to Christ, 1 *Tim.*2.5. *One Mediator between God and men*, fully shews it, not a Mediator only with men, to reconcile men to God, to bring men to be friends with God, but between God and men to bring God to be reconciled; and indeed this is the chief, to save men from Gods wrath, and to procure Gods love and favour to men; for what could mans enmity and wrath against God do? But Gods wrath and enmity against man was that made him so miserable. 2. And whereas 'tis said in this Letter, He was a most glorious publisher of the Gospel, he was *sent to preach the Gospel*, and Christ saith, *I will declare thy name to my Brethren*: So that in all that which Christ saith to be the end of his coming, not a word mentioned of any thing done in way of satisfying God. *Ans.* Suppose nothing to be said in those places of Christs doing by way of satisfying: (which yet I deny, and in both those Scriptures there's enough implied of that, as I might shew at large in those phrases, *Preaching the acceptable year of the Lord, deliverance to the captives, &c.*) But granting it to be so, yet many other Scriptures fully set forth Christs dying for us; some Scriptures speak most of Christs Propheticall office, others of his Priestly, and others of his Kingly: Now the Propheticall office of Christ, of declaring and publishing, was but one part of his Mediatorship; Christ was a Priest also to satisfie and make atonement; he is called a surety,

surety, *Heb.* 7. 22. which agrees to him as a satisfier and undertaker, not as a declarer or publisher properly; yea, the declaration and publication of what Christ does as a Priest, and a King, as a Royall Priest for his Church, is the great subject matter of Christs Propheticall office; and therefore the Scripture in such places where it speaks of Christ as a Prophet, and declaring the will of God, doth not in the least sort deny what he hath done as a Priest. Christ as a King and Priest hath effected and wrought out powerfully, that Reconciliation, Salvation, and Eternall life, the way, manner, and particulars whereof he reveals as a Prophet.

An Extract of certain Letters written to me and some other Ministers from some Reverend and godly Ministers, within the space of this 18. *Moneths last past.*

WOrthy Sir, I received yours the last week, I should then have writ you word, how we have the Papers for the Congregationall Eldership sent to us, but not regarded by the people, so much as an ordinary Pamphlet: We are like to have it well setled, that when there was a meeting of the Countrey at Ch. to chuse the trying Elders, Mr. *E.* took this Text, *They chose new Gods, and there was War in their gates*: In such a manner as all the people conceived it of these new Elders. But if to all this a Toleration be granted, this will be a mad Government indeed. Our Independents need have none granted, since they have taken it before hand.

SIR, I think it fit to give you an account of things: The last Saturday the *Iewish Sabbath* was kept again, with windows shut: I am informed this day, that they have begun it in other parts of the Town; some of the Magistrates do side one way, others the other way; they threaten the Major to his face, told him they would keep the *Iewish Sabbath*, and hoped before long to see it here as at *Amsterdam*. But we are gone beyond *Amsterdam*, and are in our high way to *Munster*.

Munſter. The people are impatient to ſee things as they are, God grant they do nothing that is inconvenient. I heard Mr. *E.* the laſt Sabbath day, who undertook to confute you: I have ſcarce patience to tell you how weakly, how contradictorily, even in the judgement of the vulgar. He ſtill compared us with the *Moabites*, *Ammonites*, *Samaritans*, ſometimes denied Separation, ſometimes juſtified a Separation, by ours from *Rome*, by the *Lutherans* and *Calviniſts*; and ſaid theſe words or to this effect: That the Church of *Scotland* ſeparated from the Church of *England* under Epiſcopacy, not receiving the Sacraments, except it be of late: And that the Scotch Commiſſioners when they came to *England*, had a Congregation of their own, although the Pariſh-Church was hard by. He told the people they had the judgement of the Church upon their way, (a) *French*, (b) *Scottiſh*, (c) *Holland*, *New England*, and they had the judgement of the Aſſembly, that is they ſaw which way they would go, and had never declared againſt their way of Independency and gathering of Churches. He ſaid, though others were ſo hot, yet thoſe of the Aſſembly who had heard their Reaſons, were moderate, and named Mr. *M.* Mr. *H.* Mr. *C.* and ſaid Mr. *S.* gave them an Honorable teſtimony: I have the notes by me, and Mr. *M.* a Miniſter of *London* heard him. Remember me to Mr. *L.* Mr. *P.* atquaint our Friends of our ſad condition: My heart is heavy, my body weak, my imployment great, the Magiſtrates divided, my Brethren tender and delicate, loth to ingage, miſchief growing on apace; what ſhall I do but beg your Counſels and Prayers?

Your Fellow-labourer in the
Iuly 29. 1645. *Goſpel of* Ieſus Chriſt.

This Mr. *E.* is an Independent Miniſter.

(a) Witnes the Acts of their National Synod of the Reformed Churches of *France* aſſembled at *Charatoun*, Decemb. 26. 1644. Branding the Independents for a Sect, and that way as a poyſon.

(b) And as for the Scottiſh Churches, all the world knows their judgement upon their way; beſides that the frame of their Church-Government is againſt it, they have in their generall Aſſemblies of late years declared their ſenſe againſt it.

(c) Witnes their Books of Diſcipline and Letters from Churches of the united Provinces to the Aſſembly, againſt the way of Indepency.

VVorthy Sir, I beſeech you that I may have ſome word of direction from you; we have a few Independents in

in our Town, but we are more troubled with them, then ſome are with many, they are ſo turbulent and violent. The Lord hath placed three of us Miniſters in *D.* we all agree, and are all of us by them ſo debaſed, reproached, undervalued, and vilified, as if we were not fit to have the worſt place of *Elies* Sons in the Sanctuary: But they alſo reproach the Government that they think will be Eſtabliſhed, calling the *Presbytery*, Deviliſh, Anchriſtian, Tyrannicall, and many other rayling terms. Mr. *P.* muſt bear the name of Knave, and his Book is Deviliſh as they ſay. When a chief one amongſt them heard of *Leiceſters* taking, he wiſhed that the Parliament might proſper no better, ſo long as they took ſuch courſes as they then took againſt the Independents: His name that ſpake theſe words, was Mr. *M.* a man imployed in perfecting the cuſtomes by the State, but he ſpends his time and ſtudy ſo much for the way of Congregationall Churches, that he doth not attend his place of truſt as he ought to do. But the main occaſion of theſe things, is *H.* his frequent repairing hither, and private Preaching; whoſe Preaching hath not tended to Purity or Peace, that ever I heard of.

Septemb. 1. 1645.

GOod Mr. *Edwards*, I am Informed ſince my return home, that our Sectaries are much ſtirred with the Vote paſſed in Parliament, againſt Lay-mens medling with the office of Preaching, in ſo much as they pray for the proſperity of the King, from whom they expect Toleration in their new Church-way. Some of them are ſo bold openly to ſay, that the Presbyteriall Preachers will prove themſelves crafty knaves. Certainly they have great incouragement from ſome, elſe they durſt not be ſo bold: We have cauſe to mourn as much for Schiſme, as for the Sword. The God of mercy look mercifully upon his poor Church.

Decemb. 4. 1644.

(a) Letters written out of *England* and *Holland*, concerning the differences in the Independent Church at *Rotterdam* in the case of Mr. *Ward*.

GOod Mr. *Edwards*, Those (a) Letters which came to my hands, I left at your house when I came out of *London*, receiving them even as I was going out of Town. I am confident you will have no publique use of them, for they will not dare to give a punctuall Answer to your *Antapology*. Our Independents in the countrey are bold and pragmaticall; I do in this corner make what opposition I can, and am resolved so to continue, what hard measure soever I meet withall. Our countrey Independents begin to brag of their strength in City, Countrey, and Parliament: I do hope without cause. I have tryed *L. M.* lately, and finde him cordiall in the way of Presbyteriall Government: I am confident its Christs way, and therefore will finde strong opposition from the Iesuiticall policies and plots of such as from among our selves are risen, speaking perverse things to draw Disciples after them. But whatsoever Mr. *John* of Colemanstreet sayes, they will be found the *Fighters against God*: and therefore I hope will not long prosper.

Your loving Brother in the Lords work.

Octob. 29. 1644.

REverend Sir, Though my acquaintance with you should go before my expecting any favour from you; yet since I am well acquainted with your *Antapology*, in which I see your conscience, and am confident that there will never be made any rationall Reply: I therefore presume you will be pleased to pity me who have suffered much by *H.* of *London*. All that I would beseech from you, is, That I may understand whether there be any course to be taken against turbulent men, who are violent against the Presbytery; if there be none, I fear that in a short time Religion will suffer extremely; if you know any, I beseech you to advise me therein; we are so miserably vexed with unadvised Independents, that unlesse we have some helps against them, or some hopes to be eased in time of them, our discontents will make our lives bitter to us; I know that your share

ſhare of wrongs from them hath been more then ours, and I think more then any mans in *England*; therefore I entreat your advice.

Septemb. 18. 1644.

VVorthy Sir, For the buſineſſe you writ of, I have ſent it you in this incloſed: We are glad that the Mountains have brought forth a Mouſe, that the mighty (*a*) Model is proved a Magnificent nothing, as I am informed. I thank you and others for our Vindication; for their threatnings I care not much, my conſcience clears me in all things. God hath been wonderfully good to us in this laſt buſineſſe, for if the other had prevailed, we had been utterly undone. My reſpects to all our Friends, to Mr. *L.* and all our Brethren and Companions in the patience of theſe times. I reſt

(*a*) The Model promiſed by the Independents to be brought into the Aſſembly.

Your moſt hearty Friend, and
Brother in Ieſus Chriſt.

REverend Sir, I received your Letter: The laſt Sabbath Mr. *E.* confuted you again, where I have theſe things he then delivered under the hands of many witneſſes. 1. He ſaid they held Appeals; witneſſe Mr. *Wards* caſe, which he wondred you forgot; and ſaid there was not the like inſtance of any Church in the world. 2. He ſaid that Popery would come in under Presbytery, as well as Independency, without the Magiſtrates: And ſaid, when Epiſcopacy was at the higheſt, Popery was at the loweſt, becauſe they had the countenance of the Civil Magiſtrate. 3. He denied the Magiſtrate had declared againſt their way; and where there was no Law, there was no tranſgreſſion; and that no man was to be blamed for doing his duty. 4. He brought in the Covenant of *Abraham* and *Aſa*, 2 *Chro.* 15. *Ezek.* 16. to prove his Church-Covenant, and no Scriptures elſe. 5. That if they were uſed ſo uncivilly, we ſhould ſee they would ſharpen both their tongues and their pens, what ever you expect from a coercive power to ſuppreſſe

us. The truth is, the whole Sermon was ſo full of ſuch ſtuffe, as I was weary of both writing and hearing ſuch things from any Scholler. He hath now ended his confutation. He wondred that you that read ſo many Books, ſhould ſay they had not Declared what they would have, ſince they had put out many Books, *The Anſwer to the Thirty two Queſtions*; Mr. *Cottons* ſeverall Books, and their *Modell* was coming out. Since the Preaching of Mr. *F.* Sermon, (Ieſuit like) they deſire a peace, would have us propound two Miniſters, and they would propound two; but the Friends that came to ſee you, gave Mr. *E.* the incloſed *Queries*, and ſaid they knew I would treat with them, if they would Anſwer theſe *Queries* under their hands, but they refuſed to do it.

Queries put to ſome Independents of C. *upon an occaſion of a Sermon Preached by Mr.* F. *an Independent Apothecary Phyſitian, ſometimes Servant to Dr.* Cl. *of* London.

1. *WHether thoſe that had erected a new Form of Church-Government before ever the Synod was Aſſembled, or the Controverſy debated, have broken the peace.*

2. *Whether thoſe that have ſet up their new Churches, againſt the Will and minde of the Parliament, in their firſt and famous Remonſtrance,* Page 30. *that will not ſuffer* every Congregation to erect what Form of Government they pleaſe, *have broken the peace.*

3. *Whether the Reverend Members of the Synod, Presbyterians, and Independents, that Declared againſt gathering of Churches till the Kingdom be better ſetled, do not imply that thoſe who have gathered Churches, have broken the peace.*

4. *Whether thoſe that by gathering of Members out of divers Congregations to erect up one Church, have ſet the Magiſtrates, the Miniſters and people, and themſelves at bitter variance, have not broken the peace.*

5. *Whether the Reverend Aſſembly, where there are ſo many holy and moderate men as hath been ſaid, ſo many of your own judgement alſo, be not the fitteſt to judge who have broken the peace.*

Reverend

Reverend Sir, Since my last, I went on Wednesday to hear Mr. *E.* to make good his challenge; but when I came he Preached not; but one out of *New-England*, one Mr. *F.* a stranger in this Town came to confute you in point of Story. He left to us to judge whether Presbytery was not an unjust Domination; but for your saying they admitted not of Appeal, he utterly denied it before the people, and told us many stories of their Synods by way of counsel. He cited Mr. *N.* for a Sermon he Preached, how near the Independents and Presbyterians were come: He cited him again, that he should say, and Mr. *W.* that the Assembly had granted to every Congregation an entire power within it self. They carry things before the people, as if they had no Adversaries, but some few rash men. But in the conclusion, he exhorted to peace, and said they desire peace, they must have peace, and they will have peace; yet Prophecying of a second Civil War, and that there was death in our pot. I desire you to communicate to these Divines, how we and they are abused; these things are unsufferable. *Dura mihi opus est patientia in tanta rerum dissolutione.* Dear Sir, The Almighty God uphold our Spirits in these broken times.

August 1. 1645.

Dear Friend, I writ you in my last of a new Lecture, it is to be kept by Mr. *F.* an Apothecary Physitian of *New-England*, who is not in Orders, nor ever Preached, as he confesseth, but on Shipboard as he came over. Yesternight Mr. *E.* and Mr. *F.* desired to speak with me, and Mr. *E.* broke the business to me, how necessary it was they should Preach controversies no more, that they desired nothing but peace, and the glory of God in this. To which I Answered, That Mr. *W.* and himself had behaved themselves most politickly, craftily, with fair pretences, untill they got possession of our Churches, and then played their pranks; and told them how and in what they and all their party had deluded us with fair words. We will not be fooled

fooled any longer; I see we are meerly bought and sold with Equivocations and Dissimulations of this party: You know their Spirits; God give me patience.

August 14. 1645.

A Relation of some Stories and sundry remarkable Passages concerning the Sects and Sectaries.

I Have received from the hands of two godly Ministers in the City of *London*, well acquainted with Mr. *Warren* a Minister in Buckinghamshire, (spoke of in this following Relation) and from some other later intelligence, these particulars concerning one *John Hich*.

John Hich of Hauridge in the County of Buckingham, who lived in the Parsonage-house lately, holds many strange and desperate Opinions, (which I forbear to reckon up here, having named them before among the other Errors.) This *Hich* was before a Souldier, and setled at *Hauridge*, finding the people thereabouts for his turn, and became a preacher to many with his dangerous Tenets and uncivil carriage. He hath infected the said *Hauridge* and places Adjacent, and labours at Markets, Fairs, and private meetings, (which he hath almost every Lords-day) to poyson and infect the whole Country, and hath disturbed the peace also. Upon the Lords day the 13. of this instant (*a*) *July*, the said *Hich* with divers more of his Faction, at morning Exercise, came to *Hauridge* Church, and after *John Warren* Minister at *Hauridge* had ended his morning Sermon only, and was entring upon his latter Prayer, the said *Hich* with a loud voyce in the Congregation said, That the said *John Warren* had preached contradictions, and such things as he could not prove; and when the said *John Warren* desired him to be silent, he would not hold his peace, but said he had as much to do there as Mr. *Warren*, he was as publike a person as himself, as good a Minister as himself, and made such a stir in the Congregation, that there was a great noise and tumult, in so much that Mr. *Warren* was inforced to depart; and as he went from *Hich* in the

(*a*) In the last July was this part of the Relation given me in writing.

the Church-yard, he pull'd him by the coat. The ſaid *Hich* with his adherents ſtayed in the Church-yard and near thereunto well nigh two hours after this, ſo that Mr. *Warren* durſt not come to Evening exerciſe, but went to *Cheſham* a Market town and Preached there.

The laſt Lords-day the 20 of *July*, the adherents of *Hich* came into the ſaid Church-yard, and made a noyſe, (amongſt whom there was *Nicholas How*, one of the Diſciples of the ſaid *Hich*) while Mr. *Warren* was Expounding a Chapter, in ſo much that he was inforced to deſiſt and ſpeak; and when one of the Townſmen went forth to quiet them, he was but-jeer'd at: The ſaid *Hich* is of ſuch a jeering inſulting diſpoſition, that he is not to be tolerated.

Upon a complaint, and Articles of his Tenets given in againſt him to the Honorable Committee for Examinations, this man was ſent for up by a Meſſenger, who took him in his Conventicle, Exerciſing and Preaching, (as I am informed) and when he ſhould have been heard before that Committee, (which was in the latter end of *Sept.* laſt) he got away out of the hands of the Meſſenger, even that day when witneſſes and proofs were all here and ready. And ſince that time of his eſcaping, he is gone into Buckinghamſhire again, and there vents and maintains the ſaid Opinions and more too, in Towns, places and Churches about that Countrey. I am certainly informed, from Ear and Eye-witneſſes of perſons both godly and underſtanding, that in *December* laſt, about a fortnight or three weeks ago, he maintained in a publique conference, many ſtrange and blaſphemous Opinions, the particulars whereof, with the Names of perſons and places, (though I have them all in writing, atteſted unto by Subſcription) I ſhall for preſent conceal. Yea, I am at this preſent more fully informed from a godly Miniſter in theſe parts, that this *Hich* keeps a weekly Diſputation in the Churches of *Cheſham* and *Amerſum*, where he vents and pleads for his wicked and blaſphemous opinions, and is a great means of poyſoning many in that Countrey.

This part of the Relation was given me in October laſt.

There

Pilgrimage of Saints.

THere is one *Laurence Clarkson* who lived about *Suffolk* and *Norfolk*, that Preached and Dipped in those parts; this man according to his own Relation in print on the 6 of *Novemb.* 1644. was buried under the water; and from that day to the 24. of *January*, did labour in season, and out of season, revealing it to be a duty for Believers, and none but them; in which time he did Dip Eleven persons, being both men and women: But there were Warrants out for him both in *Suffolk* and *Norfolk*, and he was at length apprehended, and Imprisoned by a Committee of *Suffolk* sitting at *Berry*: Now lying in Prison there some moneths, and seeing he could not get out by all the Friends he could there make, (that Committee being resolved of their way) he tryed his Friends and party above, and they wrought so for him here, (I know not how they represented things) that from a Committee, or the Chair-man of a Committee, some Order or Letter, or something, was sent down for his release; but the Committee refused to release him, and writ up word they could not, nor might not upon that discharge him, and *Clarkson* lay by it still; who when he saw his Friends above could do him no good, but he must lye in Prison, he then Petitioned the Committee of *Berry*, and made a Recantation, a true copy of both which I here give the Reader.

THe humble Petition of *Laurence Clarkson* humbly sheweth, *That whereas your Petitioner hath been above six Moneths in Bonds for Dipping: in which time he hath taken great pains, both by Dispute and searching the Scriptures, in which he doth finde, and is convinced, That he ought not to Dip any more, neither after the day of his convincement, being the* 10. *of* July, *will your Petitioner either Dip, or teach for the same; but only wait upon God for a further manifestation of his truth: So expecting your Worships Answer, shall daily pray*

Laurence Clarkson.

His

His Speech at the Committee, as it is entred in the Committee-Book, July 15. 1645.

THis day *Laurence Clarkson*, formerly committed for an *Anabaptiſt*, and for Dipping, doth now before this Committee diſclaim his Errors: And whereas formerly he ſaid he durſt not leave his Dipping if he might gain all the Committees Eſtates by it; Now he ſaith, that he by the holy Scriptures is convinced that his ſaid opinions were Erroneous, and that he will not, nor dare not practiſe it again if he might gain all the Committees Eſtates by doing it; And that he maketh his Recantation, not for fear or to gain his liberty, but meerly out of a ſenſe of his Errours, wherein he will endeavour to Reform others; And thereupon he is diſcharged of his impriſonment.

Laurence Clarkson.

This *Laurence Clarkson* being thus diſcharged of his impriſonment, turned from Anabaptiſt and Dipper, to be a Seeker, and to deny the Scriptures to be the rule of a Chriſtian, or that in Doctrine or Practiſe half of Gods glory was revealed as yet; and hath put out a Pamphlet about ſix weeks ago, called *The Pilgrimage of Saints, by Church caſt out, in Chriſt found, ſeeking Truth*: where he endeavours to free himſelf from thoſe reports divulged in the Anabaptiſts Aſſembly, concerning his laying down the Ordinance of Dipping, and teaching for Baptizing of Infants: ſhewing he layed it down *for a Truth, and not an Error, only Erroneouſly practiſed: And in exchange thereof, have not, nor cannot practiſe the Sprinkling or Dipping of Infants of what Parents ſoever.* Now let but the Reader look upon his Recantation, and ſee what is there expreſſed; how he doth diſclaim his Errors, and that he is convinced by the holy Scripture, that his former opinions (which were namely of not Baptizing Infants, but grown men, & for which only comitted) *were Erroneous, and that he made his Recantation meerly out of a ſenſe of his Errors, wherein he will endeavour to Reform others*; and it will be found plainly he laid down Dipping for an Error, (not only Erroneouſly practiſed) and did not acknowledge

Pilgrimage of Saints.

it a truth, and whatever reservations he might have to himself in his Petition and Recantation of denying Dipping, because there was no true Church, nor Ministery to use it in; yet his words and the whole frame of his Recantation are expressed against it absolutely; and the best that can be made of it, is, that it was a Iesuitical Equivocation, and deep Dissimulation.

THere is one *Thomas Web* in and about *London*, a young man between twenty and twenty one years of Age, mentioned in the third Letter, who about *Septemb.* 27. 1644. in a house in Queen street in Covent-Garden, exercising upon that Scripture, *I am Alpha and Omega, the Beginning and the End, the First and the Last*, delivered many wicked and blasphemous opinions and speeches, the most of which are put in among the rest of the Errors before named, and so I will not trouble the Reader with them in this place. This *Web* was complained of to the Assembly, the Assembly sent up the Articles to the House of Lords; he was by that Honorable House committed, and stood so some time: But upon a Recantation of all those Errors, both by word of mouth, and with his hand subscribing to a form of Recantation drawn up, he was freed from imprisonment: But since the time of his release, he hath both in city and countrey vented many of his strange opinions, and hath preached in *London* publikely in a Church some where near Black-friers; and last Summer was about in *Suffolk*, *Essex*, and of late in *Kent*. In *July* last he was at *Colchester*; and *July* 16. I was informed that he lay at one *Sparrows* house, and Exercised the Lords day before in that house, Preaching severall Antinomian Doctrines; and said, I should here speak to you of other points, but that Wolves creep in among the Fold; as also he preached there on a week day, wherein he expressed himself against all Baptisme by Water; as also, for him to say he was equall to Christ was no robbery, (as a great Sectary an Ear-witnesse related it) who said he liked it not; but being spoken to that he ought to complain of it; he Answered, That to trouble any man for his conscience, was to do worse then he who spake so. This *Web* also speaking with a judicious godly Christian of *Colchester*, said, We might not use these expressions, *God the Father*, *God the*

Son, God the Holy Ghost, for that was to make three Gods; to which was Replied, Do you speak this as your judgement, or only for Arguments sake? to which *Web* gave no Answer. This *Web* was also in *Suffolk*, and there Exercised, and would have Preached in a publike Church, had not the Minister of the place hindred him. He hath also been in *Kent*, and among other places at the Town of *Milton*; he came thither to teach School, but Preaching there for the Minister, in the second or third Sermon he vented strange Doctrines, so that a hundred and fifty of the Parish would hear him no more, but went to some other Church. He was called before some of the Committee, or Deputy Lieutenants, who upon hearing the complaints would not suffer him to stay there, so that he is come to *London* again. This *Web* before many witnesses maintained, That it was more lawfull to sit drinking in an Ale-house, then to force men away out of the Ale-house, to go to Church against their consciences. In *Sept.* last, *Web* came to a Minister of the Assembly, namely one of them before whom he had renounced his Errors, and thanked him for being a means to draw him off those Errors, and blessed God for his mercies to him, for hee was in the ready way to Atheisme, and many of his companions in those opinions were turned Atheists; and yet this man after his Recantation, hath in *Suffolk*, *Essex* and *Kent*, carried himself so as is now related.

And further, a Citizen told me, at the end of Nov. last, this *Web* said to him, That the Scriptures, the golden Calf was going down apace; that all Independents would suddenly turn Anabaptists; and then afterwards would come to his way. And he spake of the Scriptures, That they were a humane Tradition, and the Priests Monopoly, and they kept them up that they might live upon them; with other words to that effect.

In *September* last I was told from some honest men who had been lately in *Kent*, that on the Monethly Fast day in *July* last, there were some men and some women to the number of nine, Dipped in a River near *Ashford*; one of this company was Dipped three times, because being afraid of the water, all the body was not under the water, but he was almost drowned and strangled by the water. And the last Summer an old man being dipped about *Ashford*, as soon as he came above the water, swore, *Godsfoot* you had almost strangled me; of both these there were many Ear and Eye-witnesses.

THereis one Mr. *Henry Denne* a great Sectary, who lives at *Elsly* in Cambridgeſhire; in the Biſhops times he was a great time-ſerver, an High-Altar man, and practiſed the Innovations; but now of late years an Anabaptiſt: This man is a great Antinomian, a deſperate Arminian, beſides ſeverall other opinions that he holds. He was Re-baptiſed by a Mechanick, and made a member of *Lambs* Church which meets in Bell-Alley in Coleman ſtreet. He hath ſpoken of great gifts and abilities given him upon his Baptiſme, and of great Revelations he hath found ſince, and all to draw others into his way. This Mr. *Denne* was ſent forth by *Lambs* Church into Bedfordſhire, Cambridgeſhire, and thoſe parts, to Preach univerſal Grace, and to Re-baptiſe; and according to his Commiſſion he did much miſchief in thoſe parts, for which he was committed by the Committee of *Cambridge*; but by the means of one Mr. *Disborough* a Sequeſtrator, making Friends to a great man, the buſineſſe was put over to a Committee of Parliament; and being by them committed to Peterhouſe, after a while he was diſmiſſed, and went down to *Elsly*, where he Preacheth openly in the Pariſh-Church, having the power of that Church, and the means belonging to it. This *Denne* Preacheth much againſt Tithes, whereby he draws the people after him: He hath put down all ſinging of Pſalms in his Church. He Preaches and Prays, and after he hath done he calls to know if any be not ſatisfied; and then they ſtand up that will, and object, and then he Anſwers. Others of the Brethren that will, meer Mechanicks, one, two, or more ſometimes, do Exerciſe after him. About the time the Ordinance came forth againſt the Preaching of Lay-men, there was one Exerciſed in the Church of *Elsly*, (he was ſuppoſed to be a Souldier of the Army) againſt the Ordinance forbidding the Preaching of perſons not ordained; ſhewing how unlawfull it was to reſtrain men, and ought not to be obeyed. There is alſo one *Tandy* or *Dandy* who comes ſometimes to *Elsly* and Preaches there, and about that countrey, who tells them of Revelations and Miracles, and ſaith Revelations are ordinary with him. This Mr. *Denne* hath ſome kinde of ſtrains in his Preaching, which affect

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and take the people much; as for inſtance, he will ſay thus, O Lord Chriſt, if thou wert now upon earth, and didſt reveal the Goſpel to men, they would call thee Anabaptiſt, Antinomian, Independent, who now call us ſo. He would have Preached about Spring laſt, on a Lecture day at St. *Ives*, but the Committee gave order againſt it; and being not ſuffered, he went to a Church-yard not far off that place, and under an Ewe tree he Preached, many following him, and ſhook off the duſt of his feet againſt St. *Ives*, pronouncing many fearfull woes againſt them for not receiving the Goſpel. Mr. *Disborough* ſaith of him, he is the ableſt man in *England* for Prayer, Expounding and Preaching. This *Denne* comes ſometimes to *London*, where in *Lambs* Church in Bell-Alley he Exerciſes; he was there lately, and the uſuall Theam that he is upon, is Chriſts dying for all, for *Judas* as well as *Peter*: He often Preaches this Doctrine (as thoſe who have heard him do report,) This is the everlaſting Goſpel, to believe that Ieſus Chriſt hath died for all men, Turks, Pagans; and that all the ſins of men committed againſt the Moral law, were actually forgiven and pardoned when Ieſus Chriſt ſhed his blood; and none of them that ever men had committed, or ſhould, were imputed to them, but men were only damned for not believing in Chriſt, and for nothing elſe. One Mr. *S.* a Miniſter in the city had conference with him of late, in *November* the 20. as is ſet down in the firſt Letter, and to him he boaſted he had been committed once or twice to Priſon, as at *Cambridge* once, another time at *London*, and yet releaſed. This *Denne* delivered his Opinions (which you may finde in the firſt Letter) in ſuch a manner, as if he had been an Apoſtle ſent from Heaven.

THere is one Mr. *Erbury* that lived in *Wales*, who in the beginning of the Parliament was an Independent, but by degrees is fallen to many groſſe Errors, holding univerſall Redemption, *&c.* and now a Seeker and I know not what: This man was a Chaplain in the Earl of *Eſſex's* Army a great while, and did broach there many Antinomian Doctrines, and other dan-

dangerous Errors; but having left the Army a good while since, he was about *London*, and did vent his opinions there; but about Spring last, he hath betaken himself to the Isle of *Ely* for his ordinary residence, from whence he takes his progresse into one county or another in private houses, venting his opinions amongst well-affected people under the habit of holinesse: In May last he was at *Berry* where he exercised in private, some forty persons being present, he declared himself for generall Redemption, that no man was punished for *Adams* sin, that Christ died for all; that the guilt of *Adams* sin should be imputed to no man: He said also, that within a while God would raise up Apostolicall men, who should be extraordinary to Preach the Gospel, and after that shall be the fall of *Rome*: He spake against gathering Churches, the Anabaptists Re-baptizing, and said men ought to wait for the coming of the Spirit, as the Apostles did; look as in the Wildernes they had honey and Manna, but not circumcision & the Passeover till they came into *Canaan*; So now we may have many sweet things, conference and Prayer, but not a Ministery and Sacraments: And then after the fall of *Rome*, there shall be new Heavens, and new earth; there shall be new *Ierusalem*, and then the Church shall be one, one street in that city and no more. Not long after he had been at *Berry*, he went into Northamptonshire, & came to *Northampton*, where in a private meeting the main scope of his Exercise was, to speak against the certainty & sufficiency of the Scriptures, alledging there was no certainty to build upon them, because there were so many several copies; he was also at *Ound*, *Newport-Pagnel*, and appointed shortly to return again to *Berry*.

THere is *Nichols* who lives about Moor-Fields, that comes into *Stepney* Parish sometimes to draw away people: and hath drawn some away: He did to Mr. *Greenhills* face; still he and maintain many wicked opinions; as that God was the Author of all sin, that all lyes came out of the mouth of God, and quoted a place in the Book of *Kings* for it; That no man was sent to Hell for any sins, but cast thither only because God would have it so, with other such opinions; upon which occasion

ſion there was a meeting concluded of, and Mr. *Greenhill*, & Mr. *Burroughs*, with many others, were at it (this meeting was a little before Mr. *Burroughs* fell upon the preaching of the power of the Magiſtrate in matters of Religion, and the point of Toleration) in which meeting Mr. *Greenhill* declared how this *Nickols* (for ſo his name was reported to me) came into their Pariſh of *Stepney*, corrupting people, and venting his opinions, and in this meeting ſome of them ſaid this was not to be endured, and they ſaid amongſt themſelves what a ſad thing it would be to have our children and wives drawn away; and it was propounded whether in ſuch a caſe a man ought not to keep his wife and children from ſuch a one; and it was anſwered, a man was a King in his owne family to rule and govern; and it was reaſoned thus by ſome in the company, If one man may keep out ſuch a one, whether ſome families living neer together, may not joyne to keep away ſuch a one, and ſo whether a whole Town might not joyn to keep out ſuch a one; and it was anſwer'd yes; and then it was replied, If a whole Town might, why not a whole Country, and ſo a whole Kingdom, but upon thoſe words there was a little pauſing, and ſuſpending? In this meeting Mr. *Borroughes* aſſerted in regard of theſe things matters being ſo, there was a neceſſity both of the government of the Church, and of the power of the Magiſtrate, in reference to the liberty of mens conſciences in points of fundamentall Doctrines, and that concerne the power of godlines, and the keeping the peace; and Mr. *Greenhill*, and Mr. *Burroughes* either one or both of them concluded, it was a ſad thing that a mans wife and children ſhould be thus taken away by falſe Teachers, and there ſhould be no meanes left againſt ſuch a one but Prayers. At another time an Anabaptiſt and a great Sectary came to Mr. *Greenhill*, and ſaid he might as lawfully baptiſe a dog as a beleevers childe. *Katherine Chidley* about *Auguſt* laſt came to *Stepney*, (where ſhee hath drawn away ſome perſons to Browniſme) and was with Mr. *Greenhill*, where ſhee with a great deal of violence and bitterneſſe ſpake againſt all Miniſters and people that meet in our Churches, and in places where any idolatrous ſervices have been performed: Mr. *Greenhill* anſwer-

answered her by Scripture, and laboured to reduce to a short head all she had spoke, asking her if this were not the sum, namely, that it was unlawfull to worship God in a place which had been used or set apart to Idolatry, under the Names of Saints and Angels; she would not hold to the stating of the question, but running out, Mr. *Greenhill* to convince her, told her that all *England* in this way and manner had been set apart to St. *George*, and *Scotland* to Saint *Andrew*, and so other Kingdomes to other Saints; so that by her grounds it was unlawfull to worship God in these, and so by consequence any where in the world; but in stead of being satisfied or giving any answer, shee was so talkative and clamorous, wearying him with her words, that he was glad to goe away, and so left her.

THere is one *Marshall* a Bricklayer, a yong man living at *Hackney* (a great follower of Mr. *Randal*) who infects many with his errors: This man in the presence of some godly understanding Citizens maintained, That *Paul* when he complained in the 7.c. of the *Rom. of the body of death* &c. was a Novice, and understood not Christ in the promise; and that he for his part understood the mystery of God in Christ better then St. *Paul*; and he said of the Scriptures, they were as other writings of men, every one had writ as they conceived; and at the same time one of *Marshals* company spake thus to the Citizens, The Scripture is your golden calfe, and you dance about it; this *Marshall* further maintained there was no Hell, but all men should be saved, wicked as well as good, and all other creatures who shall returne unto God; again, all the hell that is, is in this life, which is nothing else but the legall terrors and fears men had in their consciences; that the Scriptures are full of contradictions, and all sin is more from God then from men, because in him they live, move and have their being; that it is unlawfull to kill any creature that hath life, because it came from God; and though this man had gone forth for a Souldier, yet he held it unlawfull to fight with, or kill any man.

On the Fast-day *February* 27. 1644. three men, two where-

of

of were houſe-keepers, and the other a yong man, an Apprentice, dwelling all in Wool-church Pariſh or thereabouts, in the Afternoon out of curioſity and Novelty, went to one of the private Churches in Bell-Alley, where when they were come, the houſe was very full; and attending to him that ſpake to the company, they heard him ſay, and one or two more took his part, That Chriſt was no more God then he or any of them there, and that they were as much God as Chriſt was; and though Chriſt was a Prophet and did Miracles, yet he was not God. One of theſe three Mr. *M.* trembled at the hearing of it, and called to the other two to come away for fear the houſe ſhould fall upon them, and ſo left them: The ſum of this was given into a Committee of Parliament, under the hands of theſe three perſons, being Ear-witneſſes. And upon occaſion of this Diſcourſe, I relating it to ſome Divines of the Aſſembly, they told me that Mr. *Nye* had ſpoken it in their hearing, that to his knowledge the denying of the Divinity of Chriſt was a growing opinion; and that there was a company of them met about Coleman-ſtreet, a Welchman being their chief who held this opinion. And in *June* laſt a Citizen of *London*, both godly and of good underſtanding told me, that about a moneth before on a Lords day in the Afternoon, he was at a private meeting, where for the ſpace of two hours, two yong men (one of them not above 20 years of Age) defended ſtoutly, and brought many Scriptures to prove that Ieſus Chriſt was not God Eſſentially, but God Nominally; and that Chriſt was a creature before he took fleſh.

THere is one *Clement Wrighter* in *London*, but anciently belonging to *Worceſter*, ſometimes a Profeſſor of Religion, and judged to have been godly, who is now an arch-Heretique and fearfull Apoſtate, an old Wolf, and a ſubtile man, who goes about corrupting and venting his Errors; he is often in *Weſtminſter*-Hall, and on the Exchange; he comes into publique meetings of the Sectaries upon occaſions of meeting to draw up Petitions for the Parliament, or other buſineſſes. This man a-

bout 7 or 8 years ago, fell off from the communion of our Churches, to Independency and Browniſme, and was much taken with Mr. *Robinſons* Books, as that of the Iuſtification of Separation; from that he fell to Anabaptiſme and Arminianiſme, and to Mortaliſme, holding the Soul Mortall; (he is judged to be the Author, or at leaſt to have had a great hand in the Book of the *Mortality of the Soul*). After that he fell to be a Seeker, and is now an Anti-Scripturiſt, a Queſtioniſt and Sceptick, and I fear an Atheiſt. This *Wrighter* is one of the chief heads of thoſe that deny the Scriptures to be the Word of God; and that queſtions all points of Chriſtian Religion; He hath vented himſelf to ſome in city and countrey, as to Mr. *Cole*, Mr. *Farthing*, Mr. *P.* a Miniſter, alſo to an honeſt man of *Wincheſter*, who lived in *London* becauſe of the Cavaliers; He ſpreads Papers and Queſtions about the City, giving them to ſuch whom he thinks he may corrupt, and that will be faithfull to him. A true copy of ſeverall of his Queſtions, are by a providence come to my hands, and I can prove it to be his, and name the perſons if any good might come of it, to ſuppreſſe and puniſh this grand Impoſtor and Seducer. This *Clement Wrighter* about Spring laſt did affirm to Mr. *Farthing*, (from whom I have it in writing, written by his own hand) That man hath no immortall Soul, but when he dieth, all of man ſleepeth till the Reſurrection; and that the Scriptures are not the Word of God, neither in the Tranſlation, not yet in the Original tongues, ſo as to be an infallible foundation of Faith; that the Scriptures are writings only probably to be believed as the Story of *Henry* the Eighth: He further ſaid, That there is no Goſpel, no Miniſtery, nor no Faith, nor can be, unleſſe any can ſhew as immediate a call to the Miniſtery as the Apoſtles had, and can do the ſame Miracles they did; He alſo maintained, That no man was damned but for rejecting the Goſpel; and that none could reject the Goſpel, but thoſe that had it tendred to them as they had in the Apoſtles dayes, being confirmed by Miracles. On *April* the 9. 1645. being that day commonly called Eaſter Wedneſday, Mr. *Cole* Book-Seller in *Cornhill*, in his own Shop (I going to him to help me to an unlicenſed Book) amongſt other Diſ-

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courſe told me, That divers perſons whom about 4 years ago he thought as godly as any, were now fallen to deny all things in matters of Religion, and held nothing, but laboured to Plunder men of their Faith; and that many of theſe were vicious in their lives, as well as Hereticall in their judgements; and ſome of them would come into his Shop, and had ſpoken fearfull blaſphemies not fit to be named; as that the Virgin *Mary* was ---- (I forbear to mention what followed.) And as he was thus ſpeaking to me, there was coming on the other ſide of the way, and croſſing over towards the Exchange *Clement Wrighter*, and I ſpake to Mr. *Cole* of him; whereupon Mr. *Cole* ſaid, I, there's one that makes it his buſineſſe to Plunder men of their Faith; and if he can do that upon any, it fattens him, that's meat to him. About two moneths ago in in *November*, came to my hands a Paper of Queſtions, given abroad by *Clement Wrighter*, about the Miniſtery, Church, and two ſeverall Baptiſmes appertaining to the true Miniſtery of the Goſpel; very dangerous and ſubtile Queſtions which I forbear to Print, till I can have time or ſome other to put them forth with an Anſwer. On the firſt of *December* this laſt moneth, was a meeting in Diſtaffe-lane, of ſome of ſeveral Sects, Seekers, Antinomians, Anabaptiſts, *&c.* to conſult about Liberty of Conſcience; how all theſe might have the Liberty of Practiſing their own way, and that with the peace of the Kingdom: At which meeting were alſo ſome Presbyterians; where upon occaſion of debating things in reference to pretended Liberty of Conſcience; one of the Presbyterians moved this Queſtion, *Whether they met here as Chriſtians, or as men only*: To which Queſtion one of the Sectaries (whoſe name is Mr. *W.*) deſired to know why ſuch a Queſtion was asked, or ſuch a doubt made, that they ſhould not meet as Chriſtian men; unto whom the Presbyterian Replied, becauſe he had heard that ſome of that company denied the Scriptures to be the Word of God; and being bid to name them if he knew any ſuch, he named Mr. *Wrighter*, ſaying, it hath been ſo related to me from others, and I deſire to be ſatisfied from himſelf, Whether he do deny the Scriptures to be the Word of God; and put the Queſtion

to *Wrighter* saying, I desire to know whether you doe hold the Scriptures to be the word of God; but *Wrighter* would give no Answer, neither I nor no; but in stead of any satisfaction given, one of that company, and a great friend of *Wrighters*; one Mr. *VVallin* fell upon the Presbyterian, asking him how he would prove the Scriptures to be the Word of God; and said, I will argue it with you, and maintain it that you shall not prove the Scriptures to be the Word of God; and after these two had done reasoning (*Wrighter* being all this while silent) the Presbyterian said to *VVrighter*, I am now confirmed in it that you deny the Scriptures to be the Word of God, because being charged with it, and so publiquely, you doe not deny it.

Among all the confusion and disorder in Church-matters both of opinions and practises, and particulars of all sorts; of Mechanicks taking upon them to preach and baptize, as Smiths, Taylors, Shoomakers, Pedlars, Weavers, &c. there are also some women-preachers in our times, who keepe constant Lectures, preaching weekly to many men and women. In *Lincolnshire*, in *Holland* and those parts, there is a woman-preacher who preaches, (its certain) and 'tis reported also she baptizeth, but thats not so certain. In the Isle of *Ely*, (that Island of Errors and Sectaries,) is a woman-preacher also: In *Hartfordshire* also there are some woman-preachers who take upon them at meetings to expound the Scriptures in Houses, and preach upon Texts, as on *Rom.* 8.2. But in *London* there are women who for some time together, have preached weekly on every *Tuesday* about four of the clock, unto whose preachings many have resorted. I shall particularly give the Reader an account of the preaching of two women, (one a Lace-woman, that sells Lace in Cheapside, & dwels in *Bel-Alley* in *Colemanstreet*, and the other a Majors wife living in the *Old Baily*,) who about a Moneth ago, the second *Tuesday* in *December* (as I take it) did preach in *Bell-Alley* in *Colemanstreet*, the manner whereof is as followes; (as I had it from a godly Minister of this City, who was there present an eye and ear-witnesse of it.) Three women came forth out of an inward roome or chamber, into the roome where they

they uſed to exerciſe, and where ſome company waited for to heare them; Theſe women came with Bibles in their hands, and went to a Table; the Lace-woman tooke her place at the upper end; the Gentlewoman the Majors wife ſate on one ſide by her; the third woman ſtood on the other ſide of the Table; the Lace-woman at the upper end of the Table, turned her ſelf firſt to this Gentlewoman,(who was in her hoods, neckelace of Pearle, watch by her ſide,and other apparrell ſutable) and intreated her to begin,extolling her for her gifts and great abilities; this Gentlewoman refuſed to begin, pleading her weakneſſe; and extolling this Lace-woman who ſpake to her; then the Lace-woman replied again to the Gentlewoman,this was nothing but her humility and modeſty, for her gifts were well knowne, but the Gentlewoman refuſed it again, falling into a commendation of the gifts of the Lace-woman; whereupon this Lace-woman turned her ſelfe to the company, and ſpake to ſome of them to exerciſe, excuſing her ſelfe that ſhe was ſomewhat indiſpoſed in body, and unfit for this worke, and ſaid if any one there had a word of exhortation let them ſpeake; but all the company keeping ſilent, none ſpeaking: Then the Lace-woman began with making a ſpeech to this purpoſe, That now thoſe dayes were come, and that was fulfilled which was ſpoken of in the Scriptures, That God would poure out of his Spirit upon the handmaidens,and they ſhould prophecy, and after this ſpeech ſhee made a prayer for almoſt halfe an hour, and after her Prayer took that Text, *If ye love me,keep my Commandements*; when ſhe had read the Text, ſhee laboured to Analyze the Chapter as well as ſhe could, and then ſpake upon the Text drawing her Doctrines, opening them, and making two uſes, for the ſpace of ſome three quarters of an houre; when ſhe had done ſhe ſpake to the company,and ſaid if any had any thing to object againſt any of the matter delivered, they might ſpeake, for that was their cuſtome to give liberty in that kinde(but though there was a great company both of men and women)yet no man objected;but all held their peace: Then the Gentlewoman that ſate at the ſide of the Table, began to ſpeake, making ſome Apologie that ſhe was not ſo fit

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at this time in regard of some bodily indispositions, and she told the company shee would speake upon that matter her Sister had handled, and would proceed to a Vse of Examination, whether we love Christ or no; and in the handling of it, shee propounded to open what love was, and what were the grounds of our love, and how we should know it; and as she was preaching, one in the company cryed, *Speake out*, whereupon she lifted up her voice; but some spake the second time, *Speake out*, so that upon this the Gentlewoman was disturbed and confounded in her discourse, and went off from that of love to to speake upon 1 *Iohn* 4. *of trying the spirits*, but shee could make nothing of it, speaking non-sense all along; whereupon some of the company spake againe, and the Gentlewoman went on speaking, jumbling together some things against those who despised the ordinances of God, and the Ministery of the Word; and upon that some present spake yet once more, so that shee was so amazed and confounded, that she knew not what she said, and was forced to give over and sit down; The Lace-woman who preached first, seeing all this, lookt upon those who had interrupted her Sister with an angry bold countenance, setting her face against them, and she fell upon concluding all with prayer, and in her prayer she prayed to God about them who despised his Ambassadors and Ministers that he had sent into the world to reconcile the world; whereupon some fell a speaking in her prayer; Ambassadors, Ministers, you Ambassadors! with words to that purpose; and upon those words shee prayed expresly that God would send some visible judgement from heaven upon them; and upon those words some of the company spake aloud, praying God to stop her mouth, and so shee was forced to give over: In briefe, there was such laughing, confusion, and disorder at the meeting, that the Minister professed he never saw the like; he told me the confusion, horror, and disorder which he saw and heard there, was unexpressible, and so he left them, fearing lest the candles might have gone out and they have fallen to kill or mischiefe one another. The next Tuesday after there came a world of people, to the number of a Thousand

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first and last to Bell-Alley, to hear these women Preach (as an Inhabitant of that Alley related it to me) but these women because of the multitude did not preach there, but preached in the Old-Baily the same day; and since have Preached in a house near the French Church; where on Tuesday being the 30 of *December*, another Minister heard them, and related that he saw a great deal of lightnesse and vanity among some that were at that Exercise. And on Thursday the 8 of *January* near the French-Church at one Mrs. *Hills*, one Mrs. *Atomy* (one of the women by all the description of her spoken of before that Preached in Bell-Alley) at three of the clock in the Afternoon Preached, where about fifty persons men and women were present. In her Exercise she delivered many dangerous and false Doctrines: as 1. That it could not stand with the goodnesse of God to damne his own creatures Eternally. 2. That God the Father did raign under the Law; God the Son under the Gospel; and now God the Father and God the Son are making over the Kingdom to God the Holy Ghost, and he shall be powred out upon all flesh. 3. That there shall be a generall Restauration, wherein all men shall be reconciled and saved. 4. That Christ died for all; with severall other Errors and conceits. She told them that for her part she was in the Wildernes, waiting for the powring out of the Spirit. When her Sermon was done, (which was above an hour) she said, If any one had any exception against what she had delivered, she was ready to give forth her light; and if they could demonstrate she had Preached any Error, to hear them; she said she was desirous that all the glory should be given to God, and was willing to impart or give out that dram of light the Spirit had given her; that she desired to lay down her Crown at the feet of Christ; and wished that shame and confusion might cover her face for ever if she had any confidence in her self. After she had done speaking, a Sister stood up first, and objected what warrant she had to Preach in this manner; the Preaching woman interrupted her, and said she knew what she meant, that she ought only to Preach to those that were under Baptisme; and further, she said she disclaimed that she took upon her to

Preach

Preach, but only to Exercise her gifts; for she could not be evinced that any in the world this day living, had any Commission to Preach. Then her Sister asked her what warrant she had to Exercise thus; she Answered her grounds were 1 *Pet.* 4. 10, 11. *As every man hath received the gift*, &c. and that in the 10. of the *Hebrews*, *Exhort one another*, and in the 3. of *Malachi* the 16. and in *Titus*, *That the elder women ought to teach the yonger*: Further she professed, That when she and her Sister began that Exercise, it was to some of their own Sex; but when she considered the glory of God was manifested in Babes and Sucklings, and that she was desired by some to admit of all that pleased to come, she could not deny to impart those things the Spirit had communicated to her: but still her Sister insisted upon her former objection, & said she ought not to preach to the world; and said she would speak more freely, but that there was a multitude there. Then another Sister spake to this second Sister, that truth sought no corners, why should she say so? Then a man stood up and asked the Preaching-woman what she meant by those who were under Baptisme: she Answered, under a Gospel-order: He Replied, what was that? she said, all that were Baptised being not Believers. Then a second was objected, Who Baptised *Simon Magus*, *Ananias* and *Saphira*? Mrs. *Atomy* Answered, she doubted whether they did according to their Commission in Baptising them. In her Prayer this she-Preacher prayed God that all those who were present, and did not acknowledge his weak ones that spake for the Spirit of God, that he would discover the iniquity of their hearts. She also in her Prayer gave thanks for the occasion of their meeting, that they had been quiet without distraction, which they were not the former day: and to the men present that brought an Argument for Infants Baptisme, she gave an Answer to it. He asked her what Baptisme was? She Answered, she was not very fit to Argue those Questions, and went from the Table to the fire side: and then another Sister said, You have heard what was delivered, and may rest satisfied. I was informed also for certain this week by a Minister who came out of *Kent*, that at *Brasteed* where Mr. *Saltmarsh*

is

is Preacher, there is a woman-Preacher, (one at leaſt if not more) in which company beſides Preaching, 'tis reported (as this Miniſter ſaith, very commonly) that they break Bread alſo, and every one in their order.

IN *September* laſt, *Die* 25. being at a Merch nts houſe in *London*, there came in one Mr. *Y.* who related hat in his Family there were but four perſons, himſelf, his wife, a man, and a maid-Servant, and ſaith he, we are of ſeverall Churches and wayes; I am of the Church of *England*, my wife was of one Mr. *Iacies* Church; but ſhe is fallen off from that Church (as many others have) and is now of none, doubting whether there be any Church or no upon the Earth; my Maid-Servant is of *Paul Hobſons*; my man belongs to a company of which there are ſome twenty or more yong men, who meet together to Exerciſe, but ſing no Pſalms, abominate the hearing of our Miniſters, keep none of our dayes of Faſting nor Thankſgiving. A Citizen well affected.

In *July* laſt about the 16 day, I was informed from good hands of perſons living in *Colcheſter*, that there were ſome Sectaries of that Town, who held the day of Iudgement was ſuddenly to come, and an Earthquake would be ſhortly in that moneth. They made a Queſtion, Whether they ſhould lay in any proviſions againſt Winter; but all their ſpeech was of preparing to go to *Ieruſalem*, from whence they ſhould be taken up: They moved one Mrs. *M.* who is a Seeker to go with them; but ſhe Anſwered, ſhe was not provided for ſuch a journey: Some of them went up to *London* to ſpeak with a *Iew* (as they reported) who acquainted them with theſe matters, and gave them directions about their journey.

THere is one *Paul Hobſon* a Taylor, who comes out of Buckinghamſhire, and is now a Captain, having been in the Armies, who hath been a Preacher a great while: This man when he was in the Army, where ever he came he would Preach publikely in the Churches, where he could get Pulpits,

and privately to the Souldiers; the ſubject matter of his Sermons was much againſt Duties, and of Revelations, what God had revealed to him; he was a means to corrupt ſome pretious hopefull yong men who went out of *London*; and Preaching one time againſt Holy duties, (as an underſtanding man who heard him, related it to me and other company) he ſpake thus: I was once as legal as any of you can be, I durſt never a morning but pray, nor never a night before I went to Bed but pray; I durſt not eat a bit of Bread but I gave thanks; I daily prayed and and wept for my ſins, ſo that I had almoſt wept out my Eyes with ſorrow for ſin: But I am perſwaded when I uſed all theſe duties, I had not one jot of God in me. This *Paul Hobſon* is one of thoſe whoſe hand is ſubſcribed to the *Confeſſion of Faith of the Anabaptiſts*, ſet forth laſt Winter. This *Paul Hobſon* Preached in *Newport-Pagnel*, and thereabouts, in contempt of the Ordinance of Parliament made the laſt *April*; After he was once taken and queſtioned for it, and let go, he comes back again and does it the ſecond time, in contempt of the Governor of *Newport-Pagnel* that then was, and misbehaved himſelf; alſo when apprehended, uttering many bold and ſeditious ſpeeches, that they *would acquaint their Friends in the Houſe of Commons of their bad uſage*; that they were reſolved to make this buſineſſe *the leading caſe of the Kingdom for all the godly party*; adding, that if *the godly and well-affected party were thus perſecuted, they ſhould be forced to make a worſe breach then what was yet, when they had done with the Kings party*; and ſaying, *when they had made an end of the war with the Cavaliers, they ſhould be forced to raiſe a new Army to fight with them*: The matter of *Hobſon* and his Confederates preaching there, was againſt our Church Miniſtery, Childrens Baptiſme; ſome of them boaſting of working Miracles, and caſting Devils out of men poſſeſſed; all which the Reader may finde in Mr. *Pryns* booke called, *A freſh Diſcovery of New Lights*; and the truth of them aſſerted the ſecond time, in a Book intituled, *The Lyar confounded, or a briefe Refutation of* John Lilburnes *Lyes and Calumnies*. Sir *Samuel Luke* ſent him up here for a contempt againſt an expreſſe Ordinance of Parliament, and the buſineſſe was referred

Vide Mr. *Pryns* Freſh Diſcovery of New-lights, in Epiſt. Dedic.

Mr. *Pryns* freſh Diſcovery, page 13.

Mr. *Pryns* Lyar confounded, P. 31, 32.

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to a Committee, who heard and read the Examinations of the Witneſſes, and the prooſes of the charges againſt him, but I know not how it came about, inſtead of ſome exemplary puniſhment, this *Hobſon* was preſently at liberty and preached the very next Lords Day in *Moor Fields* or thereabouts,(as I am informed from good hands) and preaches ever ſince on week dayes and Lords Dayes: Every *Wedneſday* in *Finsbury fields* in Checker-alley in the afternoone he preaches, where ſome three or four months agoe he preached on *Colloſians* 3. *If yee be riſen with Chriſt, ſeeke the things that are above*, and ſaid, ye are riſen above the Law, and above the world. This *Hobſon* hath printed a Book of Sermons which he hath preached, in which there are many Errors, as Chriſt did not by his death purchaſe life and ſalvation for all, no not for the elect. For it was not the end of God in the comming of Chriſt, to purchaſe love and life; but Chriſt himſelfe was purchaſed by love that he might make out love, and purchaſe us to love, for Chriſt came not to reconcile God to man, but man to God: Secondly, that the unction which the Saints are ſaid to receive from the Holy One, 1 *Iohn* 2. 20. is one with the Chriſthood of Chriſt. Beſides theſe there are many ſtrains of Antinomianiſme, Libertiniſme, and unwholſome words which are not according to godlines, in that Treatiſe of Diſcovery of Truth, *page* 63, 65, 66.

Paul Hobſon p. 47. Chriſt the effect not the cauſe of the love of God.
Hobſ. p. 13. Chriſt the effect not the cauſe.

He hath alſo lately printed a Diſcourſe againſt baptizing of children, upon occaſion of that diſputation that ſhould have been between Mr. *Calamy* and ſome of the Anabaptiſts, and now he gives out that he is ſent for by a Collonel to come to *Briſtoll* to doe ſome ſervice there, (as if he had not done miſcheif enough in *London*) and truly 'tis a ſad thing that in all the Townes and Cities (for the moſt part) taken by the Parliaments forces, this ſhould be the fruit of it, that Errors and Hereſies ſhould abound there, and Sectaries of all ſorts get places of profit and power, and be the men all in requeſt for offices and imployments. I have been told from a good hand, of a Letter lately written from *Briſtol* from a very godly man that lives there, and is well known to be ſo, to a godly Miniſter in this

City of *London* that hath some relation to *Bristol*, the contents whereof are as follows: That here at *Bristol* none of the Townsmen or Countrey are taken in to be imployed in any service, or put into any place, or lookt upon with any respect that are godly, unlesse they be men of the New Light and New way, but Malignants are rather preferred before them; and if things go on thus, I will leave the Kingdom, or words to this effect.

THere is one *Lamb* who was a Sope-boyler, and a Church that meets in Bell-Alley in Colemanstreet called *Lamb's* Church: This man and his Church are very Erroneous, strange Doctrines being vented there continually, both in Preaching and in way of Discoursing and Reasoning, and strange things also done by them both in the time of their Church-meetings, and out of them. Many use to resort to this Church and meeting, the house, yards full, especially yong youths and wenches flock thither, and all of them Preach universal Redemption. In their Ch. meetings and Exercises there is such a confusion and noise, as if it were at a Play; and some will be speaking here, some there; yong youths and boyes come thither, and make a noise while they are at their Exercises, and them of the Church will go to make them quiet, and then they fight one with another. *Lamb* Preaches sometimes (when he can get into Pulpits) in our Churches. On the 5. of *November* 1644. he Preached at Grace-church in *London*, where he had a mighty great Audience, and Preached universal Grace, the Arminian Tenets; and he Preaches in the Countreys up and down; he Preached at *Gilford* in *Surrey*, in one of the Churches, about the beginning of *September* last, and would have Preached at *Godalming* the same week, some coming to the Minister for leave, and the Minister denying, *Lamb* came himself to him to have had the use of his Pulpit on a Lords day. This *Lamb* with one *Oats* and others of that Church, use to travel up and down the Countreys to Preach their corrupt Doctrines, and to Dip. *Lamb* and *Oats* were at that time when he Preached at *Gilford*, going to *Portsmouth*; and at another time an *Essex* Minister

ſter told me, that *Lamb* & one *Tomlins* with others, were travelling in *Eſſex* to do the Devils work, and that theſe men were ſent down from the Church as a Church Act into the county of *Eſſex* to make Diſciples and propagate their way, and indeed into moſt counties of *England* (where theſe men can go with ſafety) ſome Emiſſaries out of the Sectaries Churches are ſent to infect and poyſon the counties, ſome out of *Lambs*, ſome out of *Kiſſins*, ſome out of others. About September laſt one *Kiffin* an Anabaptiſt went his progreſſe in *Kent*, and did a great deal of hurt; and I have been informed from good hands, by the means of ſome that are acquainted and intimate with them, that not only Emiſſaries from *London* go into theſe nigher counties, as *Eſſex*, *Kent*, *Suffolk*, *Hartford*, *Cambridge*, &c. but into Yorkſhire and thoſe Northern parts (ſince reduced to the Parliament) and no doubt alſo into the Weſt; and ſeveral Sectaries went early to *Briſtol* and thoſe parts, as one Mr. *Bacon*, *Symonds*, &c. and into *Wales* alſo, ſo that we are like to have Sectariſme like a univerſal Leproſie over-ſpread this whole Kingdom; I pray God keep it out of *Ireland*, and I hope *Scotland* by Gods mercy, and the benefit of the Presbyterial Government will keep it out there. But to return to *Lamb* and his Church in their Church-meetings, they have many Exerciſers, in one meeting two or three, when one hath done, theres ſometimes difference in the Church who ſhall Exerciſe next, 'tis put to the Vote, ſome for one, ſome for another, ſome for Brother *Tench*, ſome for Brother *Bat*, ſome for Brother *Oats*; and ſtrangers who come thither, will make a cry, and cry out for whom they like beſt as well as the Church, as a yong man of *Ipſwich* coming thither of Novelty, and the queſtion being put, who ſhould Exerciſe next, Brother *Bat* or Brother *Tench*, he cryed out, Brother *Bat*, Brother *Bat*; in this Church 'tis uſual and lawful, not only for the company to ſtand up and object againſt the Doctrine delivered when the Exerciſer of his gifts hath made an end, but in the midſt of it, ſo that ſometimes upon ſome ſtanding up and objecting, there's *pro* and *con* for almoſt an hour, and falling out among themſelves before the man can have finiſhed his Diſcourſe. *Oats* who is a great Dipper and

Preacher

Preacher among them, delivered in Bell-Alley in Colemanſtreet not long ago, That the Doctrine of Gods eternal Election and Predeſtination was a damnable Doctrine and Error; and in the ſame place ſince the Diſputation ſhould have been between Mr. *Calamy* and the Anabaptiſts, this *Oats* Preached, That their Diſputation ſhould be forbidden by the Civil Magiſtrate, was the greateſt affront that ever was offered to Jeſus Chriſt, ſince the forbidding of *Peter* and *John* to ſpeak in the Name of Chriſt. Of this *Lambs* Church there is one *Mills*, who married a Wife, and when he had got her eſtate, would keep company no longer with her, nor will allow her any thing; ſhe hath often complained to the Church of him, but they jeer her; ſhe hath followed him, but he is ready to ſtrike her (as ſhe complains) and can have no redreſſe; the Members of this Church are generally looſe, many of them turn Seekers, and ſlight the Scriptures much. In the latter end of the Lords day many perſons, ſome of other ſeparate Churches, and ſome of our Churches will go to this *Lambs* Church for Novelty, becauſe of the diſputes and wranglings that will be there upon queſtions, all kinde of things ſtarted and vented almoſt, and ſeveral companies in the ſame room, ſome ſpeaking in one part, ſome in in another. On a Lords day lately in *Lambs* Church in the Evening, there were three or four companies wrangling together, and putting queſtions, ſome maintaining that the regenerate part in a childe of God was perfect, as alſo one Mr. *P.* a Member of Mr. *J. Goodwins* Church reaſoned for a poſſibility of men to be ſaved who are not Elected. Upon the Ordinance of Parliament coming forth againſt mens Preaching who are not ordained Miniſters, the laſt Lord Mayor having information of Mechanicks preaching in *Colemanſtreet*, appointed ſome officers to go and ſee; they coming to the houſe where *Lambs* Church was in Bell-Alley, took a yong man about twenty years of Age a Weaver, and *Lamb*, at their Excerciſes; the Church abuſed theſe officers, and called them Perſecuters, and Perſecuting Rogues; but *Lamb* gave better words, and deſired they might be let alone till they had finiſhed their Exerciſes, and they would upon their words meet them, and be forthcoming at my Lord

Mayors

Mayors houſe about ſix of the clock; whereupon the officers gave them that liberty, and according to their words they came; being brought before the Lord Mayor that then was, his Lordſhip asked the yong man firſt why he Preached, & what warrant he had? his Anſwer to the Lord Mayor was, *O Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe; God had opened his mouth, and he muſt ſhew forth Gods praiſe*: My Lord Anſwered him, he might ſhew forth the praiſe of God in the diſcharge of his Calling, and otherwiſe in his place as a private Chriſtian. My Lord asked him how long he had been a Preacher; he Anſwered, ever ſince he had been a Diſciple: My Lord asked him how long that had been; he Anſwered, ever ſince he was Baptized: My Lord Replied, hath your mouth been opened ever ſince your Infancy? he told my Lord, his Infants Baptiſme was no Baptiſme; but he had been Baptiſed not above ſix moneths. Then my Lord ſpake to *Lamb* of his Preaching, ſaying, You have tranſgreſſed an Ordinance of Parliament; he made Anſwer, No, for he was a Preacher called and choſen by as Reformed a Church as any was in the world: My Lord took Bail of them to Anſwer it before a Committee of Parliament, and they appearing, were committed for a while, and then let out by the means of ſome Friends they have, and have Preached ſince more openly and frequently then before; ſo that the late Mayor when he ſaw that the Committees of Parliament ſuffered their own Ordinances to be thus contemned, committed no more of them, neither doth this preſent Lord Mayor, ſeeing it is in vain.

NOw unto all the former Sectaries both in City and Country, I might adde a particular Relation of theſe following; One *Kiffin* a great active Anabaptiſt, one *Patience* his fellow preacher, that would not be ſuffered in *New-England*: One Mr. *Coxe* who came out of *Devonſhire* an Innovator, and great time-ſerver in the Biſhops time, that againſt the will of the Biſhop of *Exeter* Dr. *Hall* his Dioceſan brought in Innovations into his Pariſh Church, (as ſome godly people that came out of

thoſe

those parts have informed me) who hath put out a Pamphlet called, *A Declaration concerning the publike Dispute which should have been in the publike meeting House of Aldermanbury the third of* December *concerning* Infants Baptisme: One *Thomas Moor* of *Lincolnshire* a great Sectary and Manifestarian that hath done much mischiefe in those parts: One Mr. *Wallin* a Seeker, and a dangerous man, a strong head: one Mr. *Robinson*, who is commonly reported to be the Author of that Book called *Liberty of Conscience*, Printed in the yeere 1643. and by Mr, *Pryn* spoke of as the supposed Author of many other scandalous Books: one *John Lilburn*, a darling of the Sectaries, who hath printed strange Letters against Mr. *Pryn*, the Parliament, the Ordinance of Tithes, the Assembly and Black-coats, and hath carried himself in an unparalleld way of insolency and contempt of Authority, a great stickler in the meetings at the *Windmil Tavern*, and drawing up petitions for the Parliament, at which meetings he hath spoken strange things, and in which petitions strange clauses have been inserted, (as godly Christians, ear and eye-witnesses have informed me,) a man who pretends great piety, holinesse, and suffering for the truth of God, as his own books, and his friends letters of him give out, and yet from good hands of godly Ministers and others, he is reported to be a man of a loose life, prophaning the Lords Day in Sports, one who is a player at Cards, one who will sit long with company at Wine and Tipling, and hath done all he hath done for money; printing Dr. *Bastwicks* Bookes for money in the Bishops times to set up with, went out in the Parliaments service, being so necessitous before the warres, that he knew not what to to do for himself and his family; and it may without all breach of charity be judged that he hath printed severall Pamphlets (which being unlicensed and of such kinde of Arguments, sell dear) and abused the Parliament so intolerably and fearfully several wayes, and all to get money. One Mr. *Bacon* who was sometimes of *Gloceſter*, and Preached several Erroneous Doctrines, and after conviction and all fair dealing with him, being incorrigible was cast out of *Gloceſter*, but here in *London* hath

Mr. *Pryns* discovery of New Lights, p. 9
Vid. Lilb. letter to Mr. *Pryn.*
Vid. Letter to a friend of his from prison.
Vid. Lilb. Innocence and truth justified.
Letter to *Lilburn* of *Englands* lamentable slavery and remedy.
Vid. Doctor *Bastwicks* just defence against the calumny of *John Lilburne.*

hath been entertained in the house of a great man, one *Barber* an Anabaptist about Thredneedle-street. One Mr. *Bachilor*, the Licenser general of Books, not only of Independent Doctrines, but of Books for a general Toleration of all Sects, and against *Pædobaptisme*, &c. One *Randal* who Preaches about Spittle-yard, a great Antinomian and Familist, a man of a loose life, and large conscience; but there would be no end of naming all. I shall give a brief Relation of two more only, and that shall suffice for present. The first is one Mr. *Knowls*, who would not be suffered in *New-England*; but about four years ago came into old *England*; he Preached at *Christophers* Church, behinde the Exchange, a little after his coming over, that the use of prescribed Lyturgies, as the Book of Common-Prayer, was Idolatry, and all they that used it should be damned, and it was delivered so absolutely without any condition of Repentance or forsaking it, that it much startled; this man a little after discovered himself to be an Antinomian, and was in a Brotherly way dealt with by some Ministers meeting at Mr. *Calamies*, and after some reasoning and debate (if my memory doth not extremely fail me, which it seldom doth in matters of this nature) he and Mr. *Simpson* the Antinomian, set their hands to a Paper drawn up of some Propositions concerning the Moral Law and the Ten Commandments delivered by *Moses*; and yet after that complaints were made to the Ministers by some godly Christians of either one or both Preaching against those points they had subscribed. This *Knowls* went into the Army which was under the command of the Earl of *Mancheſter*, where he did a great deal of mischief; and afterwards coming to *London*, Preached at *Bow* in *Cheapside* openly against Childrens Baptisme, which then gave so great offence, that he was complained of to the Parliament for that Doctrine; where after some time he getting free, went down into *Suffolk*, and there played his Rekes not only for Preaching strange Doctrine, but in such a tumultuous, seditious, factious way, (going as I have been informed) with some armed men accompanying him, and Preaching in the Churchyard, when he could not in the Church, and getting up the Pulpits when the Sermon or Lectures had

been ended, againſt the will of the Miniſter and Pariſh, ſo that there were ſeveral Riots and tumults by his means, ſo that he was ſent up by ſome in Authority in that county, with Articles and complaints againſt him to a Committee of Parliament; and after he got off from that Committee (as the Sectaries finde too many Friends in Committees, of which there are many ſad examples) he goes, and in the heart of *London*, in great St. *Hellens*, next door to the publique Church, keeps in the time of publique worſhip his meetings, where for a long time great reſort was to him, ſome of the Neighbors having told me, that according to their eſtimation they could not judge the number leſſe then 1000, which many dayes reſorted thither; and after his Landlord would ſuffer him to ſtay no longer, now in Hinſbury Fields he is ſet up, and hath made a great meeting houſe by breaking one room into another (as I am informed alſo). And laſtly, this *Knowls* is one of them who dares keep publique Diſputations (though it is well known he is a weak man, and ſorry Diſputant) with Miniſters of the city againſt *Pædobaptiſme*, and is one of them whoſe hand is ſubſcribed to the Declaration lately put forth concerning the publique Diſpute which ſhould have been concerning *Infants Baptiſme*.

The laſt of all is one Mr. *Peters* the Soliciter Generall for the Sectaries, who came out of *New-England* about four years and four moneths ago, concerning whoſe Preaching, practiſes and proceedings in city and country, I could write a whole Book, having received certain informations from honeſt men, Ear and Eye-witneſſes of his Preaching and carriage; but it is too long to tell you what he hath vented againſt the Aſſembly, Presbytery, the Reformed Churches, Directory, yea and Parliament in his way, and how he hath pleaded for Antinomians, Anabaptiſts ſeveral times, and how often in Pulpits he hath taken his leave of Old *England*, and every Spring for ſome years told them of his preſent going to *New-England*; this man is an Vbiquitary here and there, in this countrey, and that countrey, in the Army, and at *London*; when ever the Independents or ſome other Sectaries are about any great deſign or buſineſſe, he muſt be ſent for, though from the Army; as for inſtance at

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the Siege of *Briſtol*, when almoſt ready to be taken, in the height of Action he muſt come up from his charge to *London*, to go ride about the countreys of *Kent*, *Suſſex*, *Barkſhire*, *Buckinghamſhire*, &c. to ſtir them up to chuſe good Parliament men; of whoſe Preachings at *Reading*, *Greenſtead* &c. I could give the Reader an account, but that I muſt ſtudy Brevity. And now that their deſign for a Toleration hath lately more vigorouſly been proſecuted and purſued then heretofore, I am perſwaded Mr. *Peters*'s late coming up from the Army hath been in relation to that, though there may be ſome other ends too of his coming. And Mr. *Peters* is ſo bold, daring, and active for the Sectaries, that againſt all their own Church-principles (their moſt ſacred, that of the power of the Church) Mr. *Peters* is kept here, and muſt not go to *New-England*: And for that I will tell the Reader this Story, Mr. *Peters* had expreſſe Letters from the Church of which he is Miniſter, without all excuſe or longer delay to come away to *New-England* as this laſt Summer; Himſelf meeting a Miniſter of my ſpecial acquaintance, told him, I am now going for *New-England* ſhortly: To whom my Friend ſaid, I, you have been long a going, I will not believe it. Mr. *Peters* Replied, I, but now I go, certainly I muſt, the Church hath commanded, written peremptorily for me, and drew out the Letters. But upon occaſion of the Churches writing thus, for Mr. *Peters* going to *New-England*, there are meetings of ſeveral Independent Miniſters (of the Grandees) to conſult and reſolve this caſe of conſcience about Mr. *Peters* going, conſidering the peremptory call of the Church; the reſult and iſſue of theſe meetings, was, that Mr. *Peters* being ſo uſeful a man here ſhould not go, but ſtay in *England*; and the objection of the command of the Church being urged, it was Anſwered, and ſo Reſolved, That if the Church were twenty Churches that ſent for him, he ſhould not go. I will only particularly ſpeak of one paſſage in Mr. *Peters* Sermons, and then I have done with him: He hath frequenly in city and countrey in many places, as at *Chelmsford* in *Eſſex*, and at ſeveral Churches in *London*, Preached, That if it were not for Livings of Two or three hundred pounds a year, there would be no difference

A known godly man of ſome quality in London preſent at the meeting to conſult of chuſing Burgeſſes, informed me that he heard him with his own mouth relate, that to bee the end of his coming. And for the Weſt, ſuch and ſuch great Commanders in the Army, (whom I forbear to name) would take a care of that.

A godly Miniſter who was preſent at the Debates told me this and many more particulars of theſe meetings.

rence between the Presbyterians and Independents (wickedly and malitiously insinuating to the people) as if the Presbyterian Ministers opposed the way of Independency, and stood for Presbytery, because of great Livings, a thing our souls abhor, and could by many demostrations refute; but I will only say this, That set aside Dr. *Burges*'s 400 *l. per An.* so much sticking in the stomacks of the Independents, it will be found that several of them have greater maintenance, and better outward Accommodations, of Sequestred houses, Libraries given them, preferment for children, friends, with other advantages, besides their maintenance in their private Churches, then any Presbyterians have that I know of: And I believe it would be found upon search, That Mr. *Peters* the Independent hath had Two or three hundred pounds a year, and better some years since he came over into *England*; he hath had the Archbishops Library given him, a hundred pounds in money at once by the House of Commons, his pay in the Army (though he be so much out of it) he bought (as I am told from those that know it) of Apparel, Hangings, and such like, at one time, as he could not get lesse then two or three hundred pounds by, besides all the sums of money that have been given him for his pains in *Ireland*, and *Holland*; & I believe if he be well called to an account by the Committee of Accompt, for all the moneys he hath received in *Kent* in the first or second years of the Wars, and all the moneys for sending poor children over into *New-England*, with Receipts in other places, which I may not hear of, nor cannot give so good a reason of as of the former; it may be found an Independent hath had as good a Living, Two or three hundred pounds a year, and that free of all Taxes, as any Presbyterian in these times, with his Parsonage of Three or four hundred a year. And this may suffice for a Narration of the proceedings of several great Sectaries. Now I will adde a few remarkable Passages, and so come to the third part of this Book, the Corallaries and Observations upon the whole.

Of Plundered goods.

An Extract of two Letters lately written.

GOod Mr. *Edwards*, my hearty thankes premiſed for the Letters received from you the laſt weeke, I am much comforted, and ſo are all with us, that pray for the peace of *Ieruſalem*, that the City both Miniſters and people, are for the greater part ſo united in their deſire of government, and for the ſuppreſſion of Schiſme that gangrens our Church and State. Things are in a ſad poſture with us, giddy people have all incouragement from ſome that are in place to ſeparate from communion with us; they grow very bold and inſolent; no Magiſtrates dares controll them; let Miniſters but do their duties in confuting their opinions, the mouthes of men are filled with obſtreperous clamours againſt them; many Miniſters that affect popularity, though otherwiſe Orthodoxe, grow mealy mouthed, & dare not open their mouthes againſt them, but ſtand in a condition of Neutrality till they ſee which way the wind will blow. The Directory and Aſſembly are much ſcorned and ſlighted: One of our graveſt Lecturers, (I wiſh I could ſay diſcreeteſt) hath ever ſince our meeting about Claſſicall Aſſemblies, opened himſelf with much bitterneſſe againſt the Parliament; Aſſembly, and Scottiſh Government, calling the Parliament ſtout-hearted, the Aſſembly a rotten company, the government Eccleſiaſticall in *Scotland* a filthy ſtinking government; the Independents doe out-wit and out-act their brethren that diſſent from them. Its a ſad thing to thinke that ſo much blood hath been ſpilt, and vaſt ſums of money ſpent, if in the end we ſhould have a Toleration; Oh what promiſes have we had of Vniformitie in Religion, both in Doctrine and Diſcipline! but the ſons of *Zerviah* are too ſtrong for us; *ſed ſedit in cœlis arbiter equus*; and the unity of the City raiſes up my hopes that God will confound all Machivelian policies, for that liberty that will not ſtand with Chriſtianity, and the Kingdoms ſafety. I am glad to hear that you are appearing in print againe, *I pede fauſto*. Never any thing was writtten ſince the Parliament began that gave ſo full ſatisfaction, nor that gave theſe Incendiaries of our times ſuch an incurable wound as your laſt Booke did. As I am writing one ſends me Mr. *Burroughs* book

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of

of the diviſions of our times, I looke into the middle of it where he labours to make the Prelaticall and Presbyteriall parties the cauſes of all our broyles; ſo doe your cut-purſes in a croud cry out, Beware of the cut-purſe. I hope in one of your Books you have waſht of the dirt this man throws in our faces, much every where is written againſt the Presbyterial government without controll: I commend you and our great undertakings to his bleſſing and protection, whoſe Name is our ſtrong Tower, and reſt,

Ianuary 7. 1645.

Your fellow labourer and ſufferer in the Lords worke.

* The uprore was that on the 25 of December laſt commonly called Chriſtmas Day, the Apprentices would have all the ſhops of the Towne ſhut; moſt of the Towne were ſhut, and ſome being open, the Apprentiſes in a tumultuous diſorderly way came and would have thoſe ſhut up, and when they were ſhut up the Apprentiſes departed.

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My Dear Brother and Friend, I know not to whom almoſt in the world to communicate my ſelfe as to you in the perpetuall troubles of this Towne. The laſt *Faſt Day* Mr. *E.* did in publike name the publique Preacher in his Sermon, as the principal Author of all this *uprore; and that all miſchiefs were acted under the wings of the publique preacher, he not diſtinguiſhing between Independents and other Sects; and becauſe two yeers ſince I made a very ſhort Apologie why I preached on *Chriſtmas Day*, he cryed up Mr. *S.* his Antagoniſt for a holy Saint of God: Old Mr. *F.* for a glorious Saint, and that every ſtone the boyes caſt at him was a Jewell, comparing the pretended abettors to *Cut-purſes, Thieves, Rogues.* He complained how the Saints were perſecuted alive and dead, and gave inſtance in an Anabaptiſt which the laſt week Mr. *C.* Miniſter ſtaid for ſome time from being buried, denying him in his life time all his dues, but told the people this poor man ſhall judge them at the laſt day. Here comes Newes downe of a *Toleration*, and the Sectaries ſay they have Letters informe them, that they ſhall yet tread upon the necks of Gods Enemies. Goodman *S.* the laſt Night could not hold the glorious Newes, but ſaid their friends in the Parliament told them they ſhall have a *Toleration.* All things here tend to apparent miſchiefe; communicate theſe things to Mr. *E.* and the Aſſembly men; ſend me word what is fit to doe to vindicate my ſelfe; to

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ſuffer it is intolerable. My yeerly meanes beſides is detained; ſome Miniſters that ſome weeks ſince were Presbyterians, have declared themſelves the laſt week *tantum non* Independents. Dear friend, for Chriſts ſake minde me in this buſineſſe, for its conceived abroad that I am the Author of all diſorders here, and that which lies near my heart, is, That ſome Presbyterians think ſo, and ſo deſtroy their own intereſt.

Thine in Jeſus Chriſt.

HAving given the Reader a particular Narration of many of the Sectaries, with a true copy of ſeveral Letters, and an Extract of others; I will adde a few remarkable Paſſages concerning them, and ſo come to the third and laſt part of this Book. On the 24. of *December* laſt, a Citizen of good worth in this City related to me at his own houſe in the hearing of many others, That on Monday being the 22 of *December* going to hear Mr. *Bridge* Preach on Fiſhſtreet-Hill, in the Chancel of that Church, a little before the Sermon began, he ſaw a man with ſome people gathered about him, ſpeaking to them; and heard him ſay, That men in the latter dayes (ſpeaking of theſe times) ſhould have more light then the Apoſtles had, and that we ſhould not tye our ſelves to the imperfections of the Apoſtles. About the beginning of *May* laſt, a judicious godly Miniſter who came out of the countrey told me in the hearing of a Gentleman alſo, that the Sectaries ſay they have Grievances: 1. The Aſſembly of Divines. 2. The Scotch Army. 3. The Committee of both Kingdoms. 4. The Houſe of Peers. 5. The Houſe of Commons meddling thus with matters of Religion. *November* laſt the 11. I was informed for certain, from the teſtimony of an honeſt godly man, that would not tell an untruth for Ten thouſand pound, who was alſo an Ear-witneſſe, That at *Kiffins* the Anapaptiſts Church, when their Exerciſes were finiſhed, a Paper was given in to this effect, which was read to know a Reaſon why they met every firſt day of the week, according to the cuſtome of the Nations? And why about nine of the clock according to the cuſtome of the Nations? And

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why they Preached and Prayed ſo long, according to the cuſtome of the Nations? At the ſame time alſo a woman ſpake in that Church, and ſome cryed, *Speak out*: whereupon *Kiffin* told the Church, he would relate the whole matter, which was, That this woman being ſick, ſhe ſent for him; he coming to her, Prayed and Anointed her with oyle upon her Breaſt and Stomack, but yet ſhe did not mend upon it; whereupon ſhe ſent again for him; he remembring the words of the Apoſtle, That it was the Elders of the Church, he took with him his Brother *Patience*; and ſo they Prayed over her, and Anointed her with oyle, and ſhe was raiſed up, and deſired that thanks might be given unto God for it; and upon further enquiry of this Anointing, beſides the third Letter ſpeaking of it, I have it brought me two or three other wayes.

I have been informed for certain, and that upon a ſecond enquiry after the truth of it, that on the 12 of *Novemb.* laſt, there met a matter of 80 Anabaptiſts (many of them belonging to the Church of one *Barber*) in a great houſe in Biſhopſgate-ſtreet, and had a Love-Feaſt, where five new Members lately Dipped were preſent; the manner of their meeting was as follows, taken from the relation of one of their own Members who was at it: When the company was met together, they began with Prayer; after Prayer, every one of the company kneeled down apart; and *Barber*, with another of their way, went to each of them one after another, and laid both their hands upon every particular head, women as well as men, and either in a way of Prayer, prayed they might receive the Holy Ghoſt; or elſe barely to every one of them uſed theſe words, Receive the Holy Ghoſt; after theſe words they ſate down to Supper, which was dreſſed for them by a Cook; when Supper was ended, before the cloth was taken away, they adminiſtred the Lords Supper; after the Receiving of that, in the cloſe a queſtion was propounded, Whether Chriſt died for all men or no? which they fell into diſpute of; and being late, Eleven of the clock at night, and the party who related it having a great way home, left the company hot at this Diſputation, which

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was likely to hold them ſome time; the party who relates this was ſomewhat troubled at this new buſineſſe of laying on of hands thus, as not well knowing the meaning of it; but upon enquiry, the party relates ſo far as could be learned upon asking ſome other of the Members; the meaning is this, That ſuch perſons who now after the laying on of theſe hands ſhall have gifts, muſt be ſent to Preach into the countreys, yea, into the ſtreets openly and publikely, yea, to the doors of the Parliament Houſes; and the forenamed party ſaid, The like had been done in another Church of the Anabaptiſts before; and added, They agreed to forbear a while from ſending them into the ſtreets publikely, and to the Parliament to Preach, till they ſhould ſee how things would go.

A little before the choiſe of Common-Councel men for the City of *London* for this preſent year, the Sectaries uſed all means, yea, and tumultuous diſhoneſt wayes to get faithful godly well-affected men to the Parliament, who were Presbyterians, not to be choſen, and to bring in Independents, and Independentiſh perſons in their room; inſomuch that ſome Independents went about to ſeveral houſes where they thought they were likely to finde any acceptance, and ſpake against the old Common Councel men caſting aſperſions upon them; yea, I was aſſured from good hands, that papers with names of old Common-Councel men were thrown about the Wards into ſeveral houſes, againſt thoſe they would not have choſen (who yet were men that were as well affected to the publique as can be deſired, and have done as much) and other Names put in whom they would have choſen: And becauſe I would be certain of this report, I deſired the perſon who related it to help me with one of theſe Papers, who accordingly did, and I here Print it *verbatim*, that the world may ſee what ſtirring fellows theſe Sectaries are, to ſcatter about ſuch things. OUT, *Glide, Read, Meredith, Hart, Blackwell, Jeſſon, Hobſon, Randall.* IN, *Parks, Vaughan, Doyley, Sheaſe, Reade, Fenton, Baber, Hart.*

Two well-affected Citizens related to me *December* 18. That ſpeaking with an Independent Miniſter in this City of

Paul Beſts damnable Doctrines againſt the Trinity, and of his Blaſphemies, for which he was impriſoned: He Anſwered, this impriſonment would do no good at all: It was Replied, What if this *Beſt* or any *Arrian* would gather a Church and vent his Opinions, ſhall the Magiſtrate ſuffer them? What muſt be done in this caſe? The Miniſter anſwered, cauſe him to ſweat with Arguments; but there was no Authoritative power under the Goſpel to remedy it. Theſe Citizens objected that in the 13 of *Deuteronomy*, Whether ſuch a man ſhould not be puniſhed as well as the falſe Prophet? The Anſwer was, Chriſt in the Goſpel had moderated things; Adultery was death under the old Law, and yet Chriſt let the woman go away taken in Adultery; and ſo it was in this caſe. One of theſe Citizens told me alſo, he ſpake of theſe things to another Independent Miniſter, who made an Anſwer to the ſame purpoſe, That the Magiſtrate might not puniſh ſuch; adding, The Magiſtrate had nothing to do in matters of Religion, but in civil things only. Another well-affected Citizen, and a Common-Councel man of good worth related it to me and others, That an Independent Miniſter within a few miles of *London*, one Mr. *L.* had ſaid to him, That men ought not to be troubled for their conſciences, but Papiſts ſhould be ſuffered; and for his part, if he knew Papiſts who were at their Devotions of Beads, Images, &c. he would not have them hindred nor diſturbed. There is a godly man of good rank who lives here about *London*, had a man Servant would leave him and go to another Service; his Maſter asking the Reaſon, he ſaid he would have the Liberty of his conſcience: What's that Replied his Maſter? The Servant made this Anſwer, I would have the Liberty of my conſcience, not to be Catechized in the Principles of Religion. *June* laſt the 21 day, a Gentleman of Bedfordſhire told me, That a great Sectary in their countrey, when the Miniſter was in the Pulpit on the Lords day, called to him to come down, and asked him what he did there, ſaying, he had no calling: This Sectary was brought before the Committee of *Bedford*, and there carried himſelf boldly, putting on his Hat before them. I enquired further of it, and another

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Gentleman of that Committee assured me it was so. The same Lords day also at a Town within a mile of the other place, a godly Minister being in the Pulpit, and Preaching upon Repentance, pressing it, a woman stood up and said to him openly, that he Preached Lyes and false Doctrine. A Minister who was a Preacher in *Sussex* related to me, That he Preaching upon Sanctification and such points, a Sectary publikely cryed out to him, speaking against him for it. I have these following particulars about disturbance in Preaching, and the boldnesse of the Sectaries against some godly Ministers who Preach against their Errors, given me in writing under the hands of Ear-witnesses with their Names subscribed. Upon a Fast day 1644. a godly Minister Preaching in *Butolphs* Church at *Colchester*, a Sectary spake these words, That I will be one of the first that shall pluck (naming the Ministers name) outof the Pulpit and knock his brains out, and all such bawling curs as he is. Another Minister Preaching in *Colchester* against Schisme, in the time while he was Preaching, a Sectary spake these words with a loud voyce, so as all that stood near were disturbed, *O what a vile wretch is this? O what a Devil is this?* And when Sermon was immediatly done, *O what an Enemy of Gods People is this? He hath Preached Blasphemy:* That *he came from the Devil, and to the Devil he would go*: which words she spake aloud. And because Christ-Church troubles the Sectaries much, and *T. E.* Preaching there, as it seems by Mr. *Burtons* late Reply to *The Door of Truth opened*; and his brief Answer to Dr. *Bastwicks* two late Books, pag. 24. I will therefore acquaint the Reader of two passages only of the insolency and disorder of the Sectaries, in reference to Christ-Church (though indeed as many can witnesse, they have all the time from the beginning of that Lecture by railing and wicked reports, by hubbubs and stirs, by laughing and fleering in the face of the Congregation, and in the midst of the Sermons, sought to blast and dash it) The first is a Paper given me up into the Pulpit, as in the nature of a Bill, which I here set down *verbatim*.

To Mr. *Edwards*. Sir, *You stand as one professing your self to be instructed by Christ, with abilities from God to throw down*

Error; and therefore to that end do Preach every Third day; May it therefore pleaſe you and thoſe that imploy you in that work, to give theſe leave whom you ſo brand, as publikely to object againſt what you ſay when your Sermon is ended, as you declare your ſelf; and we hope it will be an increaſe of further light to all that fear God, and put a large advantage into your hands if you have the truth on your ſide, to cauſe it to ſhine with more evidence, and I hope we ſhall do it with moderation as becometh Chriſtians.

Yours, William Kiffin.

The ſecond is that about the beginning of *September*; in my Sermon having ſome paſſages againſt the Preaching of illiterate Mechanick perſons, one ſtampt with his foot and ſaid aloud, *This Raſcally Rogue deſerves to be pull'd out of the Pulpit:* upon whoſe words, half a dozen more who ſtood near him ſaid, Let's go pull him out of the Pulpit; whereupon, one Mr. *B.* ſpake to them, and the firſt man who railed on me, called him Raſcal too, and ſo all of them went out of the Church.

October laſt, 25. day, one Mr. *C.* a godly Miniſter told me, That about three or four dayes before, hapning into the company of one Mr. *Vicars* (who lives at *Colcheſter*, as the Miniſter reported to me) and reaſoning againſt the way of Independency, Mr. *Vicars* wiſhed him not to be ſo earneſt againſt it, for he was confident within three moneths there ſhould be a Toleration eſtabliſhed; and this he ſpake from knowing men who knew it, and could help to effect it: whereupon Mr. *C.* told him, he would ſpeak of this freely in the city, Army, countrey, that he had thus reported there ſhould be a Toleration.

In *October* laſt, the 16 day, one Mr. *F.* told me, he thought many of the Sectaries would ere long be againſt civil Government as Eccleſiaſtical; for ſaith he, a Miniſter a Sectary ſpake it in my hearing, and the hearing of others, very boldly and openly, That the people ought or might call the Parliament to an account for their money, and the great Taxes laid upon them; and if the Parliament had called the King to an account for his Impoſitions and Taxes, why ſhould not the Parliament

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as well be called to an account by the people? and he added moreover they would be, with other words to that effect.

In *September* laſt there was a Petition drawn up by ſome well-affected Citizens, and ſent about to be ſubſcribed by hands of well-affected people, to be preſented to the Parliament for the ſpeedy ſetling of Church-Government, ſhewing the great miſchiefs, as the broaching of all abominable Errors, &c. for want of it, which was brought to the hands of one Mr. *Alley* that he for *Stepney* ſhould get hands for it (as others did for other places) this Petition being brought to Mr. *Alleys* by well-affected men, he carried it to Dr. *Hoyle*, Dr. *Hoyle* gave order it ſhould be read in the Church after Mr. *Burroughs* had finiſhed his morning Lecture, that ſo many people being together, they might with leſſe trouble have a ſubſcription of hands; whereupon Mr. *Burroughs* (though he had done his Exerciſe) yet he ſtands up and ſpeaks againſt it, and againſt ſubſcribing of it, uſing Arguments againſt it, that it came thither from no Authority but the Vicars, and how could they ſubſcribe to a Petition for a Government which they never ſaw, nor knew what it was, with other Arguments. Mr. *Greenhill* alſo in the Afternoon fell bitterly upon ſpeaking againſt the Petition, and warning the people not ſubſcribe it by any means; and this Mr. *Alley* was baited and rated by ſeveral of the Sectaries and them of that way that he met with; both in the ſtreet, and upon the Exchange, and in all places they gave him reproachful ſpeeches, ſaying, he ſought the blood of them; whereas all he did, was, that the Petition coming to him, he carried it to the Dr. but got never a hand to it, and all he did was openly too; beſides this man is a great Friend of Mr. *Burroughs*, and Mr. *Greenhill*, having pleaded for them in my hearing, alwayes ſpeaking honorably and tenderly of them, and expreſſing alſo his deſire of liberty and indulgence for them as being godly and learned men; (but a man being conſcientiouſe, and ſeeing the miſchief of Toleration, and the good of ſetled Government, was willing this Petition ſhould go on) yet this man was thus uſed. Mr. *Greenhill* alſo on the Faſt day following, which was the 24. of *Sept.* fell upon this Petition in a bitter manner, giving this Petition many

The Reader may obſerve the violent Spirit of Sectaries againſt all perſons and things that pleaſes not them.

many Epithites, 9 or 10 (as it was related to me, and if it ſhould be ſo, 'tis much in Mr. *Greenhil* accounted a moderate man) as ſcandalous, ſeditious, tyrannical, and ſuch like, ſpeaking againſt Presbyterial government that it would be more tyrannical then Biſhops, and would you return into *Egypt* again? and either Mr. *Greenhil* or Mr. *Burroughs* upon occaſion of this Petition, ſaid, was this all your kindnes to them in the Army that had done ſo much for us? with ſuch like paſſages. Mr. *Burroughs* alſo, as in the forenoon at *Stepney*, ſo the ſame Lords Day at *Cripplegate* warned the people againſt this Petition, & among other Arguments ſaid, what will you have us baniſhed from you? (whereupon ſome of the people wept) and told them in the Pulpit, he would reſolve any that ſhould come to him of the unlawfulnes of that Petition. The next day ſome well-affected Citizens went to his houſe to be reſolved, who put him to it, and made him even ſweat againe; he asked them whether they were of this Pariſh, and ſaid if they were not of this Pariſh, he would not reſolve them; but ſtill they put him to it wherein it was unlawfull, and ſome of them that were with him report Mr. *Burroughs* ſaid little, but his wife ſpake much and took upon her, and ſaid it was a ſecond *Binions* Petition. Mr. *Wells* of *New-England* ſpake againſt this poor Petition too, with many other of the Independents and Sectaries of all ſorts; ſome of them were not aſhamed to ſay it was a *Digbies* petition, and made by *Digby*. Many alſo of the Pamphleteers (who I think are the penſioners of that party, and I am ſure one of them being lately tryed to inſert into his weekly Newes the petition preſented at the choice of the new Common-councel, confeſſed ingenuouſly he could not, for he was ingaged to the other ſide) branded this Petition, *The Perfect Paſſages*, as *promoted by perſons ill-affected, invented by the Lord* Digby, *to make fractions in our Army, a very dangerous Petition, and if any be not of this minde, if they will but repaire to Mr.* Burroughes *or any well-affected Miniſter they may be further ſatisfied.* The Moderate Intelligencer as voted to be *falſe, ſcandalous, and that a Commitee ſhould inquire out the Author to be puniſhed*, beſides he makes it to be a quarrelling with our friends, and making enemies

Vide Perfect Paſſages, Numb. 48. from *September* 17. to 23.

Vide Moderate Intelligencer, Numb. 30. from *September* 18. to 25.

enemies of them, and unſeaſonable; ſo alſo the *Perfect Occurrences* of that week, with others of them had a fling at this Petition and the Petitioners.

November laſt, the 18. day, ſo ſoon as I came out of the Pulpit at *Chriſt-Church*, at the very foot of the Pulpit ſtood a man Gentleman like all in ſcarlet, a yong man, but being duskiſh, I could not perfectly diſcerne his countenance; he deſired to ſpeake a few words with me, ſo I ſtood ſtill; and theſe were his words (which immediately upon parting with him, I told ſome friends who came into the Veſtry to me,) Sir, you ſpeak againſt the preaching of Souldiers in the Army; but I aſſure you, if they may not have leave to preach, they will not fight: and if they fight not, we muſt all fly the Land and be gone: both you and I, muſt not ſtay here, for theſe men who are Preachers, both of Commanders and Troopers, are the men whom God hath bleſſed ſo within this few months, to rout the enemy twice in the field, & to take in many Garriſons of Caſtles and Townes, (as I remember he ſaid to the number of 21.) and I thought good to let you underſtand ſo much, and this is all I have to ſay; to whom I replyed never a word, becauſe the people were comming by us, as alſo to prevent all occaſion of tumult, but parted with the Gentleman fairly.

In *Decemb.* 1644. coming into Mr. *Smiths* ſhop in *Cornhill*, neer the Exchange where ſome perſons were, there was ſome diſcourſe about *Liberty of Conſcience, and Toleration*, whereupon I ſpake againſt it, & Mr. *Cole* Bookſeller confeſſed he was againſt a generall Liberty of Conſcience by what he ſaw and knew; for he knew a company that were a Church, to which he had once thoughts of all other Churches to have joyned himſelfe a Member, who now deny the Scriptures to be the Word of God, and have meetings to reaſon againſt the Scriptures, whereupon I asked him what Church they were; he ſaid a Church of Browniſts within theſe few yeers; he alledged alſo their Reaſons why they denied the Scriptures, becauſe there were untruths contained in them, with other Reaſons which I forbear to name, unleſſe I annexed an Anſwer to them; I ſaid to Mr. *Cole* if they denied the Scriptures then they could not beleeve Ieſus Chriſt

Chriſt, they muſt queſtion him; he replied, he had objected that and for Ieſus Chriſt they held there was ſuch a one becauſe of Hiſtories, as they did beleeve there was a Queen *Elizabeth* becauſe *Chronicles* make mention of her: Other paſſages were ſpoken of the Holy Ghoſt which I forbear to ſpeake of. Mr. *Cole* related alſo he went on a Faſt day in the Evening to find theſe perſons out, and found them playing at Tables; ſo in the cloſe I deſired the company that ſtood by, as Mr. *Burroughes* a godly Miniſter, (not Mr. *Burroughs* of the Aſſembly) Mr. *Smith*, with ſome others, to bear witneſſe what Mr. *Cole* had ſaid, and told him I would not conceale it, and bring guilt upon my ſelfe, but acquaint authority with it, and accordingly with my hand, Mr. *Burroughs* and Mr. *Smiths* ſubſcribed it was given into a Committee. This Mr. *Cole* hath often ſaid it to Mr. *Smith* (as if he be called he is ready to be depoſed) that he knew many who met to diſpute againſt the Scriptures, and hath been at their meetings, and once ſhewed him one of them telling him his name; he alſo at another time told Mr. *Farthing* that he knew many who denied the Scriptures, and that for three Reaſons which he gave him, the very ſame he named in my hearing, and the hearing of Mr. *Burroughs* and Mr. *Smith*; And ſo much for the ſecond part of this Book.

THE

THE THIRD PART OF THE BOOK;

Consisting of certain Corollaries and Observations upon the Errors, Blasphemies and Practises of the Sectaries laid down in this Catalogue.

1. *Corrollary.*

HEnce then we may take notice from all the Errors, Heresies, Blasphemies, and practises of the Sectaries, laid downe in this Catalogue, of the great evill and mischief of a Church being long without a government, and of the not timely suppressing Errors, and wantonne sle of Opinions, but suffering them to grow; we may here see what 'tis to despise and let alone a small Party; a spark not quenched may burn down a whole house, and a little leaven leaveneth the whole lumpe: So small Errors at first, and but in a few, grow to be great and infect many, as one *Arrius* over spread the world, and a few Sectaries five yeers agoe, are grown now to many thousands. As a City without walls and Bulwarks; as a Garden and Vineyard without a hedge and fences; as an Army

without: Discipline are exposed to spoil, wasting, and ruine; so is a Church without Ecclesiasticall government. We in this may be a warning to all other Churches and Nations, and are indeed a Beacon on fire upon a Hill, to teach all to take heed of leaving a Church destitute of Ecclesiasticall government, and of taking away one before they settle another: I am confident that if the Parliament had foreseen and known what now they do, what a flood of damnable heresies, errors, blasphemies and practises are come in upon us since we have been without Church government, they would not have let this Church been so long without one, but would have prepared and provided to have set up a new when they took down the old: But it may be it will be said that the want of Church government is not the cause of all these errors and miscarriages, but the true cause is the intermission of the civill Sword, and that Church government if it were speedily settled, as is desired, would not, nor cannot remedy these evils; 'tis onely the Magistrates proceeding against them by lawes and punishments, and the Ministers preaching against them which are likely to doe it; but as for Church Discipline, that would neither prevent nor redresse things, and this I finde in Mr. *Colemans Brotherly Examination re-examined*, page 10. and in the *Vindication of four serious Questions concerning Excommunication and Suspension*, page 58, 59. (an Author whom I greatly love and honour for his former sufferings, and for his parts of learning and piety,) and this is a great Objection in the mindes and mouthes of many, especially those who are for the *Erastian* way: Unto which Objection I have provided a large full and satisfactory Answer (as I conceive) wherein I shall make good those things: That the want of Ecclesiasticall government is the great cause of our Heresies, Schismes, Confusions; and that till that be setled, these Evils will not be remedied; that Ecclesiasticall Governement without civill backing it, when 'tis in power and efficacy in its Classes, Synods, tAssemblies, hath both prevented and remedied those mischiefes, and that the Civill Government without Ecclesiastical will never heal nor redresse them, with

divers

divers other particulars ; but becauſe I have already exceeded that number of ſheets I intended, and therefore may not inlarge much, and yet this Objection muſt be ſpoken to fully, (which I cannot doe in a few lines,) I will therefore in two or three ſheets by it ſelfe, ſhortly within a few weekes (God permitting and aſſiſting) give the Reader an Anſwer to this Objection, and ſhew a greater neceſſity and benefit of Eccleſiaſticall government then many in theſe times imagine.

2. *Corol.* Hence then we may ſee it is more then time to ſettle the government and diſcipline of the Church, and that fully and effectually, the civill Magiſtrate alſo concurring and backing it with his civill power, leaſt many more damnable hereſies come in upon us, and we be deſtroyed by rents and diviſions ; the errors mentioned in this Catalogue, beſide many others not here named, cry aloud and call for a ſpeedy ſetling of Church government, and to put ſome ſtop to the wilde beaſts that come in to devour & lay all waſte; and though many ſay, *The time is not come, the time is not come that the Lords Houſe ſhould be built*, that it is unſeaſonable now, and a new Querie hath been put out to retard the ſetling of the Presbyteriall government with paſſages in Sermons, and weekly News Pamphlets to the ſame purpoſe: yet it will be found it is more then time in Gods account, God ſpeaking now to ſuch people as he did in *Hag.* 2.4,9. Who can read this Catalogue of errors, hereſies, blaſphemies, and practiſes of the Sectaries here in *England* within theſe four laſt yeeres, and not ſay it is time to ſettle government? What will theſe things come unto if let alone a little longer? and what will we do in the end thereof? what will not men fall into, what will they not preach and do if governments be not quickly ſetled? There had need be a *Ne ultra* ſet up; ſome among us are fallen to horrid ſtrange wayes, come already to deny the Scriptures, the Trinity, the Divinity of Chriſt, the Immortality of the Soule, hell, heaven, yea to ſcoffe at Scriptures, and is it not time to put a ſtop then? Some yeers agoe Miniſters who preached before the Parliament complained of the Church not being ſetled, and then ſaid it

Mr. *Saltmarſh* his new Query.

was high time to build the house of God, for which Sermons they have had thanks given them, and were ordered to print them. The Parliament some yeers agoe thought it time the Government of the Church should be speedily setled, as is evident by their Orders and Declarations in Print, *February* 16. 1643. (now two yeers past wanting but three weeks, the Parliament speakes thus, *That considering the many urgent reasons of having the government of the Church speedily setled, the Lords desire the House of Commons to joyne with them in sending to the Assembly, to hasten and speed their advice to the Houses of Parliament, for the setling of all things that concerne the present Discipline of the Church.* April 9. 1642. *The Lords and Commons doe declare, That they intend a due and necessary Reformation of the government and Liturgie of the Church and for the better effecting thereof, speedily to have a consultation with godly and learned Divines.* And I might quote divers passages out of Declarations, and Transactions, between both the Kingdomes of *England* and *Scotland* in reference to Church government, wherein three yeers agoe they mutually expresse their great sense of the want of perfecting and enjoying a Reformation in Church government: But I will onely name one, which is in a reply of the Lords and Commons to the Brotherly Answer which the generall Assembly of *Scotland* made unto a Declaration formerly sent unto them from the Parliament. The words are these, *And according to our former Declaration of the seventh of* February, *Our purpose is to consult with godly and learned Divines, that We may not onely remove this, but settle such a government as may be most agreeable to Gods holy Word; most apt to procure and conserve the peace of the Church at home, and happy union with the Church of* Scotland, *and other Reformed Churches abroad, and to establish the same by a Law, which We intend to frame for that purpose, to be presented to his Majesty for his Royall Assent. And in the mean time humbly to beseech his Majesty that a Bill for the Assembly may be passed in time convenient, for the meeting to be by the fifth of* November *next, the miserable estate of the Church and Kingdome not being able to endure any longer delay.*

N. B.

And

And without all doubt, if before the Assembly met, *the miserable estate of this Church & Kingdom was not able to endure any longer delay*, and that two yeers agoe there were many *urgent Reasons of having the government of the Church speedily setled*, then now it is high time the Church and government were setled, the condition of this Church being seven times more miserable now, then when those Declarations were put forth, most of the fearfull heresies, blasphemies, and practises being broached and acted since, and many of them not so much as whispered before: And as concerning the speedy settling of the Church Government, let all whom it concerns consider well of this Dilemma; either we shall have a Church Government or not; either the establishing of the Presbyterial Government is intended, or not; if it be not intended to settle it at all, then to speak only of unseasonablenesse and hastinesse, it is but a meer shift and colour, then let it be declared so, let it be told us there shall be no Church Government settled; but if it be really intended, and said Church Government must be and shall be settled half a yeer or a twelve moneth hence; then why not now presently? if it be unseasonable now, if this an unfit time, will it not be as unseasonable, as unfit, half a yeer hence? when can we think the Sectaries and those who oppose the present settling, will judge it seasonable? do not delaies in all good things hinder and make men more unfit? if we be unfit now, shall we not be more unfit half a yeer hence? will it not be more difficult? will not the Sectaries increase more and more; besides, many other rubs that may come in, and that will by the Sectaries be cast in on purpose to hinder? Do we not in experience see it now harder, and find it more difficult to set up Church Government, then two yeers or a twelve moneth ago, and yet we then thought within a while, we should find it more easie? and will it not be so next yeer, and half a yeer hence? The Sectaries know this well enough (as being politicians) and therefore labour so by all means and wayes to delay the settling of Government: All that the Sectaries desire is but time, and to let things lye as they do, give them but time and they have enough (politicians will work out all things in time, and many things fall out between

Si nunquam bene, sialiquando quare non modo. Responsum Episcopi. Aug. in vita August.

Qui non est hodie cras minus aptus erit.

He that gaineth time gaineth life.

between the cup and the lip) one of the grand practiſes and deſignes of the Sectaries, all along hath been to delay, retard, keep off all ſettling, for which they have ſtarted many things, found out many wayes of diverſion, caſt in many blocks and obſtructions, fomented and heightened jealouſies and fears, took advantage and wrought upon the luſts and humours of men, *cum multis aliis*, and that the Sectaries are all for gaining time, I will give two inſtances: A Miniſter who is a Sectary, in the beginning of theſe unhappy wars, ſaid to a godly Miniſter one Mr. *D.* his great acquaintance then upon ſome diſcourſe of the wars; if the wars would continue fifteen yeers, or would to God the wars would continue fifteen yeers, and in that time we might do our work. Another Miniſter of that way prayed not long ſince, about *September* laſt, O Lord, give thy precious ſervants time, it being expreſſed in ſuch a manner as the Miniſter who heard him told me, by what went before he could not underſtand it, but of gaining time to effect their work in. And for a concluſion of this ſecond Corallary, I ſay no more, either let there be a ſpeedy ſettling of Church Government and the civil Magiſtrates backing it effectually, or there will be ſpeedy ruine; our Religion will be loſt, and men will turn ſo faſt, either Malignants or Sectaries, that Government will come too late, there will be none to govern, and the malignity of the diſeaſe will be gone ſo far, and get ſuch deep rooting, that the remedy and medicine, though excellent and powerful, will not reach it; this is the ſence and cry both of Miniſters and people, of the body Repreſentative, and body repreſented, as is to be ſeen in their * Petitions, and heard in their daily diſcourſe: and certainly in this caſe *vox populi* is *vox Dei*, every week; yea, every dayes delaying of ſettling Government now, is more then moneths or half yeers before: For now Blaſphemies, Hereſies, ſtrange practiſes are come to a height, and grow more in a week or moneth now, then in a yeer before; tis now tide, and water comes in apace, and therefore if the banck be not made ſuddenly up, all will be overrun and drowned: The veins are open and the body bleeds apace, and if there be not a ſpeedy ſtopping of the vein, it will be too late; every day brings forth ſome

* *Vide* Petit. 16. *Ian.* of *L.M.* Ald. Com. Coun. And that Church Govirnment may be ſpeedily ſettled before we be deſtroyed oue by another through rents and diviſions.

ſome new Monſter of opinion, and blaſphemies ſwarm and increaſe every where. Now ſince that part of my Book hath been printed which ſpeaks of the Errors, Hereſies, and Blaſphemies: I have been informed of, and met with divers particulars, but will here inſert two only. The firſt was related unto me in the hearing of others, by an underſtanding honeſt Citizen this preſent *January* 20. in the evening, That he lately heard a woman ſay there were lyes in the Scripture; and ſpeaking to him ſaid, you make an Idol of the Scripture, and you ſpeak as good Scripture to me as the Scripture, that place in the *Gen.6.6. It repented the Lord made man*, was a lye; he told me alſo he heard a man find fault with that ſtory in *Geneſis*, of *Noah* being angry with *Ham* for ſeeing his nakedneſſe, and telling his brethren, and ſaid he would confute the truth of that ſtory (namely, that *Hams* fact towards *Noah*, was not as is recorded in Scripture, but ſomething elſe) by a Story related of *Noah* in a Book called *The Wandring Knight*, which ſpeaks otherwiſe (the particular Story named to me, becauſe it is ſo abominable I forbear to mention it) unto whom this Citizen Replied, I hope you will not compare that idle Book of *The Wandring Knight* with the Scripture; yes ſaith he but I will, for tis as good Scripture as that. The other is a paſſage in a printed Book call'd *Toleration juſtified* (which came forth this preſent *January* 20. and was openly diſperſed at *Weſtminſter*, given by Sectaries into ſome Parliament mens hands) where there is a formal pleading for Toleration of Blaſphemy, of denying a Deity and the Scriptures in Pag. 89. and that no other mean muſt be uſed but reaſons and arguments. In one word to finiſh this *Corallary*, and to come to a Third, the time paſt may ſuffice us to have let the Houſe of God lie waſte, and people to have had their wils, walking in licentiouſneſſe, luſts, ſchiſme, hereſies, and abominable blaſphemies: Now therefore we had need redeem the time by ſpeedily and effectually ſettling the Church-Government, becauſe the dayes are ſo evil, no longer ſuffering them to live the reſt of their time, to the luſts and errors of men, but to the will of God.

3. *Coral.* Hence we may manifeſtly and experimentally ſee, what

what the mischief, evill, and danger of a Toleration, and pretended libertie of Conscience would be to this Kingdom, and what it would prove and produce: if only the intermission of Government for a time to question and look o're things: it a kind of connivance and bare suffering of many persons (though some have been questioned, imprisoned, and molested, which no question hath awed and restrained much) have brought forth so many damnable heresies, horrid blasphemies, fearful practises, and that into the open light being publikely pleaded for, yea, and set forth to the world in print: what would a legal and formal Toleration produce? what would be the effect of pretended Liberty of Conscience so much contended for in these times, if that were establ shed by authority of Parliament? if a few years permission and connivance without exemplary restraint hath had such effects and fruits among us, what would one 20 years Toleration of all Religions and Consciences enacted by a Law do? if in this time wherein the Sectaries have been probationers upon the trial of their good behaviour under hope of a formal Toleration, according as they carried themselves (which without all doubt hath somewhat kept them in) they have vented so many Errors, Heresies, *&c.* what will they not fall to, when they are for themselves, and in the possession of a Toleration? This Land is become already in many places a *Chaos*, a *Babel*, another *Amsterdam*, yea, worse; we are beyond that, and in the highway to *Munster* (if God prevent it not) but if a general Toleration should be granted so much written and stood for, *England* would quickly become a *Sodom*, an *Egypt*, *Babylon*, yea, worse then all these: Certainly, as it would be the most provoking sin against God that ever Parliament was guilty of in this Kingdome, like to that of *Ieroboam*, to cut it off and to destroy it from the face of the earth; so it would prove the cause and fountain of all kind of damnable heresies and blasphemies, loose and ungodly practises, bitter and unnatural divisions in families and Churches; it would destroy all Religion and as *Pelutheisme* among the Heathen brought in Atheisme, so would many Religions bring in none among us; let but the Reader well review

view and consider of all the Heresies, blasphemies, practises laid down in this Book, all broached and acted in *England* within these four last yeers, yea more especially within this last yeer; and if one man hath observed and gathered so much what Armies of blasphemies and monstrous heresies are there thinke we, if all that have been vented were drawn into one *Synopsis*? *Ex ungue leonem*, we may guesse by a part at the whole, and yet all these would be as nothing to what a *legall Toleration* within a few yeers would bring forth: Error, if way be given to it, knowes no bounds, it is bottomlesse, no man could say how farre *England* would goe, but like *Africa* it would be bringing forth Monsters every day: a *Toleration*, like Opportunity, would make many Hereticks, cause many to broach and fall to that which they never meant; God appointed government both Ecclesiastical and Civil to restrain mens nature and wantonnesse, as knowing what men would fall to, that there be no end of his follies and madnes if tolerated. Should any man seven yeers ago have said that of many in *England*, (which now all men see) that many of the Professors and people in *England* shall be Arrians, Anti-trinitarians, Anti-Scripturists, nay blaspheme, deride the Scriptures, give over all prayer, hearing Sermons, and other holy duties, before *Toleration* of all Religions, Poperie, Blasphemie, Atheisme, it would have bin said, It cannot be; and the persons who now are fallen, would have said as *Hazael*, *Are we dogs that we should doe such things*? and yet we see it is so; and what may we thanke for this, but liberty, impunity, and want of government? we have the plague of *Egypt* upon us, frogs out of the bottomlesse pit covering our land, comming into our Houses, Bed-chambers, Beds, Churches; a man can hardly come into any place, but some croaking frog or other will be comming up upon him.

A *Toleration* is the grand designe of the Devil, his Masterpeece and chiefe Engine he works by at this time to uphold his tottering Kingdome; it is the most compendious, ready, sure way to destroy all Religion, lay all waste, and bring in all evill; it is a most transcendent, catholique, and fundamentall

evill, for this Kingdom of any that can be imagined: As originall ſin is the moſt fundamentall ſin, all ſin; having the ſeed and ſpawn of all in it: So a *Toleration* hath all errors in it, and all evils, it is againſt the whole ſtreame and current of Scripture both in the Old and New Teſtament, both in matters of Faith and manners, both generall and particular commands; it overthrows all relations, both Politicall, Eccleſiaſticall, and Oeconomicall; and whereas other evils, whether errors of judgement or practiſe, be but againſt ſome one or few places of Scripture or relation, this is againſt all, this is the *Abaddon*, *Apollyon*, the deſtroyer of all religion, the Abomination of Deſolation and Aſtoniſhment, the Libertie of Perdition (as *Auſtine* calls it) and therefore the Devil follows it night and day, working mightily in many by writing Books for it, and other wayes, all the Devils in Hell and their Inſtruments being at work to promote a Toleration.

Within the ſpace of five or ſixe dayes there came out five Bookes that *I* ſaw, either wholly or in part pleading for Toleration, Toleration juſtified. Additionall Reaſons to the Miniſteriall Letter. Bloody Tenent, Preface. Divine obſervations on the Miniſters Letter. Mr. *Burroughes* Sermon before the Houſe of Peers. Mr. *Saltmarſh* Smoke in the Temple.

There have been more Books writ, Sermons preached, words ſpoken, beſides plottings and actings for a Toleration, within theſe foure laſt yeers, then for all other things. Every day now brings forth Books for a Toleration. The Devil for ſome thouſands of yeers had not found out this Engine, nor made uſe of it to ſupport his Kingdome; we ſhall never read of it in the Old Teſtament, nor finde it pleaded by the falſe Prophets and Idolaters againſt thoſe Kings that puniſhed them for their dreams and falſe prophecies, ſaying, It is our conſciences, and men ought not to be troubled for their conſciences, nay the greateſt patrons of Liberty of Conſcience do confeſſe, it was not then; men might be puniſhed under the Old Teſtament by the Civill Magiſtrate for their falſe worſhips and Doctrines; but it is the will and command of God ſince the coming of his Son the Lord Ieſus, a permiſſion of the moſt Paganiſh, Iewiſh, Turkiſh or Antichriſtian conſciences and worſhips be granted to all men in all Nations and Countries; but upon the coming of Chriſt in the fleſh, that the lying Oracles were diſſolved, and that voice heard that the great God *Pan* was dead, and the Devill finding his Kingdom weakned in the world by the fall of thoſe Oracles, and by ſo many being con-

verted to the faith of Christ by the Apostles, and daily likely to bee more and more; the Devill then bestirred himself, and set pretended Liberty of Conscience on foot, after the experience of some thousands of yeers in the world, as the most powerfull and likely means to recover and strengthen his Kingdom, and hath ever since from time to time made use of this Engine, especially in times of Reformation and places where he is a casting out, using this pretence of Liberty of Conscience, as a meanes either to keep his old possession, or being cast out to enter in again. The first time we read of Sathans making use of this plea of Liberty, in his Instruments and Ministers, is in 2 *Pet.* 2. 19. where the Apostle shewes the false Teachers that brought in damnable heresies, did tell them of liberty, *While they promise them liberty*, and *Rev.* 2. 14, 15, 20. where some learned interpreters upon that place shew, that *Iezabel* and those other false Teachers did under pretence of Christian libertie, since Christs coming and under the Gospel, shew them a lawfulnes of community of wives, and of eating things sacrificed to Idols, and ever since in severall ages of the Church, the Devil hath improved it more and more as he hath seen his advantages and the times backing it: He strongly set it on foot in the primitive times by the Donatists and other Hereticks, and in latter ages by the Anabaptists, Familists, Arminians, Socinians, and in our dayes by all the Sectaries, now bestirring himself to keep a footing in this Kingdom by Toleration, yea being wroth at his casting out in Popery, Superstition, Prelacy, he strives and endeavours by this pretended Liberty of Conscience, to enter in with seven other spirits more wicked then before, and to dwel here, and to make the last estate of *England* worse then the first. And therefore I hope the Parliament, Assembly, Ministers, City, and the whole King dome considering the evill of a Toleration will cry it down, and abominate the very thought of it. And truly when I read over and consider severall passages in many of the Parliament Remonstrances, Declarations, Messages, Ordinances, Protestation, yea joynt Declaration and Covenant of both Kingdomes made to the most high God, the King, the Kingdom of *Scotland*, the subjects of

England, the Reformed Churches, yea, and to the whole world for the preſervation of the Reformed Proteſtant Religion, and that not onely againſt Papiſts, Popery, but againſt Sectaries, ſchiſme, and all Hereſies, and that the principall and main ground of all this war on the Parliaments part, hath bin the ſecuring and preſerving the Reformed Religion, profeſſed and maintained in the Reformed Churches, (all which particulars faithfully tranſcribed out of the Remonſtrances, Declarations, &c. I ſhall ſet down in a Tractate againſt Toleration, which I intend ſpeedily to ſet forth) I can never beleeve the Parliament will ever grant a Toleration, or hearken to petitions of that nature, and that their pious Reſolutions may be the more confirmed and ſtrengthned againſt all the ſpecious pretences and plauſible Reaſons brought by the *Sectaries* for a Toleration, I ſhall with all ſpeed preſent the Honourable Houſes with certain conſiderations Theologicall and Prudentiall againſt a Toleration, with an anſwer to all the moſt plauſible and practicall Reaſons given by the Sectaries; in the mean time I leave this ſad conſideration againſt Toleration to be ſeriouſly thought upon, what a Toleration will bring forth, when as a connivance hath occaſioned ſo many errors, hereſies, and blaſphemies as are contained in this Catalogue.

4. *Coral.* Hence all men may ſee as in a clear glaſſe what Independency is, that hath brought forth in a few yeers in *England* ſuch monſters of Errors as are named in this Catalogue; moſt of the perſons who vented theſe Opinions, and are fallen to be Anabaptiſts, Seekers, Arrians, yea, Anti-ſcripturiſts, being within theſe 5. or 6. yeers Independents, and of the Church way. *The tree is known by the fruit, and a good tree cannot bring forth evil fruit*; and ſo we may judge of the Independent way by theſe fruits, and obſerve how far Independents have proceeded, and what degrees they have taken, even *per ſaltum* in a ſhort time: We may by this Catalogue ſee the truth of this ſpoken of by many Divines both Fathers and Modern writers, that Schiſme makes way to Hereſie, and ſeparation from the Church to ſeparation from the head, men falling to that, not *holding the head*, *Colloſsians* 2. 19. O the ſad and woſull effects

effects of Independency, as in all places where ever it hath bin set up, as *New-England*, *Roterdam*, *Amsterdam*, *Burmudoes*; so in *England*, where within these four yeers it hath produced among persons accounted religious, more damnable heresies, strange opinions, fearfull divisions, loosenesse of life and manners, then ever have been in all the Reformed Churches of the Presbyteriall way above fourescore yeers. Independency in *England* is the mother, nurse, and Patroness of all other errors; they are all her Daughters, and may rise up and call her mother: The last Nationall Synod holden in *France* declares, *That the Sect of Independents opens a gate to all kinde of Singularities and Extravagancies, taking away all meanes of any remedy to the evil.* It was the saying of a great Sectary, that Independency is the door to let in to Anabaptisme, and Anabaptisme was the door to let into the Truth, meaning that from thence they would come to be Seekers, Perfectists, &c. Independency and other Sects are so neer of blood, that a man may for the most part without any great Solecisme say, Independency is all Sectarisme, and all Sectarisme is Independency; Independents turn Anabaptists, Seekers, &c. and Sectaries turn Independents; we have now few Independents (strictly so called) but Independents, Antinomians, Independent Anabaptists, seekers, &c. or rather men made up of all these, Independency, Antinomianisme, Brownisme, Anabaptisme, Libertinisme, so that Independency is become a compound of many Errors, and if Independency could once get a Toleration; wee should then see it speake out to purpose. And as Independency is in this sense all error, being the great cause of them, so many errors are for Independency, that is, the Love of Errors causes many to become Independents, wanton witted men who are conscious to themselves of singularities and novelties, which they feare will not be tolerated in a communion and consociation, neither can they make them good before a Synod, out of fondnesse to their opinions doe affect such a way which may exempt them from all danger of censure, and so many Errors turne to Independency as being a way to save them harmlesse, and Independency falls to all kind of Errors,

Nationall Synod at *Charaton*, *An.* 1644. *Decemb.* 26.

and

and from one to another, and that because it declines the remedy and means God hath appointed for preserving from errors. And as Independency is the mother and original of other sects, so tis the nurse and patroness that nurses and safegaurds them; how do all errours take sanctuary in Independency, fly thither and are safe, as the Chickens under the wings of the Hen; all Sectaries pleading they are Independents, that being now their sword and buckler, Independents and other Sectaries, Anabaptists, Antinomians, Seekers, *&c.* hold together, make one body against the Orthodox, godly, strict Ministers and people. Tis wonderful to think how in all places the Independents countenance, plead for, and protect the rest of the sects: I could name divers Independents who in Pulpits have pleaded for Anabaptists, Antimonians: I could tell the Reader many stories, how by the means of Independents many great Sectaries have been brought off when in question, and how by reason of them, all remedies and wayes thought upon and drawn up by the Assembly for the preventing the growth and increase of Anabaptists, *&c.* have come to nothing, as also how never yet any complaint came to the Assembly, or motion was made there against the vildest sectary, but some Independent spoke for them, (of which I could give many particular instances) and though not alwayes directly, yet finding fault with the *modus procedendi*, and objecting still against one thing or other. And tis to be observed of the Independents here in *England*, how notwithstanding all kind of false Doctrines are broached and rise among the people; yet they seldom or never (especially of late) preach against them, or write against them; they will not lose a party, or offend any sort of sect though it be for God, and for this truth; heretofore some of the old Independents and Brownists, did good service this way in writing against the Anabaptists, Arminians: As *Ainsworth*, *Johnson*, and especially Master *Robinson*, and so in New *England* they were zealous against Familists, Antinomians, *&c.* But now all the Independents of *England* generally say not a word against them, but side with them, stand up for them: I know not a man of all the Independents in *England* (excepting

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(excepting one) that appears either in preaching or any other way againſt them, but they with the reſt of the ſectaries are folded together as thorns, and are joyned cloſe as the ſcales of the Leviathan. And of this take one example, look upon Mr. *Burton*, a man who in the Biſhops dayes was ſo zealous againſt falſe Doctrine, as Arminianiſme, points of Popery, any corruption and innovation in worſhip, that he was all on fire againſt them, and no Book that came from a Biſhop or his Chaplain, though but a touch of errour in it, could eſcape his Pulpit and pen; yea, he would ſtrain and aggravate every ſentence and phraſe, interpreting all in the worſe ſence; but now he can be ſilent enough againſt his brethren the ſectaries, and hath not in the growth and increaſe of all the damnable errours and hereſies, far worſe then *Coſens* Devotions, *Iacksons* Arminianiſme, *Montagues* Popery, Biſhop *Lauds* Altars, and bowing at the name of Ieſus, preached any Sermons or printed any Books againſt them that ever I heard of; he can now let the Doctrines againſt Gods eternal election, of univerſal redemption, free-will and the power of men by nature, *&c.* go unqueſtioned, never preaching, nor writing againſt, or complaining to the Parliament of theſe things (though in printed Books and in dayly Sermons, as by *Den*, *Lamb*, the Author of a Book call'd the *Fulneſſe of the Love of God*, and many others, theſe Doctrines are maintained far more groſly then they were by the Biſhops and their Chaplains) nay though damnable hereſies and blaſphemies are vented in printed Books, as *The Pilgrimage of the Saints*, *&c.* and in the meetings of the ſectaries, againſt the Divinity of Chriſt, denying the Scriptures to be the Word of God, *&c.* yet we hear no noiſe of Maſter *Burton*, nor none of his brethren; no appealing to the Parliament from any Committees, as from the Biſhops to the King, no outcries, no Book written of the Errours, Innovations, Blaſphemies of theſe times, as he did of the times of the Biſhops. I am perſwaded if the Biſhops and their Chaplains had vented but the twentieth part of thoſe damnable Hereſies, Blaſphemies, which his brethren the ſectaries that are againſt Presbyterial Government, have done, the man out of his zeal, in thoſe times would have been ready like

Phinehas

Phinehas to have run them through, and have ſtirred up the devout people to have ſtoned them for blaſphemers, alledging that Scripture in the Old Teſtament of ſtoning blaſphemers, *Levit.* 24. 11, 12, &c. But alas, all the truth the poor man is now capable of, are his Church-way Tenets, and his oppoſing the Presbyteriall Government, Thats *Truth ſhut out of Doores*, Thats *Truth ſtill, though ſhut out of Doores*, as appears by his two late Pamphlets; all Mr. *Burtons* Truths are, 'Tis Idolatry, nay worſe then Idolatry to wait upon Parliament and Aſſembly for Reformation; That it is neceſſary to Salvation to be joyned in Church fellowſhip, &c. But I wonder when we ſhall have a Tractate from him, or any of his Brethren againſt the Arminian and Socinian Tenents, or againſt the Anabaptiſts, Antinomians and Seekers, or ſuch a Tractate, as this, A Catalogue and diſcovery of the Hereſies, Errors and blaſphemies of theſe times. I will tell the Reader a ſtory which I had from a good hand, an ear-witneſſe of it, and ſometimes an old friend of Mr. *Burtons*, that about fourteen months agoe, Mr. *Burton* hearing of Mr. *John Goodwins* preaching his Errors of juſtification; Mr. *Burton* ſaid, I will preach publikely againſt them, theſe Errors are not to be endured: Whereupon an Independent being by, one Mr. *C.* ſaid to him, O pray ſir doe not; ſhall two ſuch famous men as you two fall out, and preach one againſt another? what a ſcandall will this be, and what hurt will it do in theſe times? whereupon Mr. *Burtons* zeale was cooled, and preached not againſt him, as I was informed, and Mr. *Goodwin* in one of his Anſwers againſt Mr. *Pryn* ſpeaking of Mr. *Burton*, calls him my brother *Burton*, and Mr. *Burton* puts it up, and never writ a Book to vindicate himſelf from that aſperſion of being brother to Mr. *Goodwin*, who holds ſuch Doctrines in point of juſtification, (as ſometimes he called damnable, and accounted Maſter *Goodwin* little better then a Heretick for holding them,) I am confident had any other man, who had not been an Independent, as Biſhop *Hall*, or one of his Chaplains, holding far ſmaller Errors then Mr. *Goodwin* doth, called Mr. *Burton* Brother, the man next day would have made

a Sermon of it to wipe off the Aſperſion, and inveighed againſt them for calling him brother, and would openly have diſclaimed the kindred, yea he would have gone neer to have writ a Book upon it, that ſuch men ſhould call him brother, and thereupon have declared himſelf againſt their opinions, as the Hierarchy, Ceremonies, &c. But we ſee what Independency is, that gives a *quietus eſt* to all errors, though in Doctrine, yea in the Doctrines of Iuſtification, the grace of God, &c. and truly I looke upon it as a righteous hand of God upon the Independents in *England*, to let the ſword be upon their right eye, and to take away all zeal from them in matters of Doctrine, for their oppoſing the government of the Reformed Churches, and ſeparating from their communion by ſetting up particular Churches of their own, and for their hindring all manner of wayes the Reformation ſo long deſired and prayed for. In a word we may thanke Independency and Independents for all theſe errors, hereſies, blaſphemies, and all other evils in our Church, as being the cauſe of their Riſe, Growth, Increaſe, and Continuance among us; and I do here as a Miniſter of Ieſus Chriſt charge upon the conſciences of the Independents all the confuſions and miſchiefes we lie under, as having been the great meanes of hindring and delaying the ſetling of Church Government, keeping all things looſe, that ſo they might the better fiſh in troubled waters, as having ſtrengthned the hands of the Sectaries by ſtanding for them in all places, and bringing them off danger, as conſtantly oppoſing all wayes and meanes propounded for ſuppreſſing of them, being content rather that Gods glory, name, and truth ſhould ſuffer, thouſands of ſouls periſh, and all Religion be ruined, by all kinde of abominable blaſphemies, damnable hereſies, wicked practiſes, then that their owne intereſts and way ſhould be in the leaſt kinde prejudiced; O had there been any true zeale in them to the glory of God, or love of truth, and the ſoules of people, they could not have endured to have ſeen all theſe evils, but would rather have hazarded the periſhing of themſelves and their Independent way, then to have been upheld with the diſhonour of God, the loſſe of

his truth,and ſo many other miſchiefs as they have been the cauſe of; and therefore though the Independents wipe their mouthes with the Harlot in the *Proverbs*, and ſay, They have done no wickedneſſe; and with *Pilate* waſh their hands of all our Errors, Blaſphemies, &c. Yet let them know they have been guilty of the loſſe of the opportunity of a through Reformation,which we might have had ſome yeers agoe, and of all the evils that have come in upon us like a flood ſince;and I am confident(without great repentance)God will require it at their hands; and however now whilſt they have the applauſe of the people, the favour of many great ones, getting places of honour, profit, ſhining and waxing fat, they are not ſenſible; yet when they ſhall come to die and are going into another world, theſe things may trouble them, and be ſet in order before them. And that the Independents may lay it to heart, I can aſſure them I am not alone of this minde, that they are the cauſe, and have much to anſwer for; but others, yea, and their friends thinke ſo too; for proof, I ſhall relate the words of a prime Member of the Aſſembly, (a moderate Learned man, a great Friend of theirs, and if I ſhould name him, themſelves and all others would ſay ſo too,) ſpoken to me in the hearing of a Member of the Aſſembly,and at other times to others, yea to ſome of the chief Independents themſelves, (as he told me,) That they had been the cauſe of ſo much hurr, that unleſſe God were the more mercifull all would be ruined, and that the Kingdom had better have given every one of them a hundred thouſand pound a man then they had returned into it. And therfore Mr. *Burroughs* and other of his fellows in ſtead of that prayer in the Epiſtle Dedicatory before his late Sermon preached to the Houſe of Peers, *Oh Lord the ſearcher of the ſecrets of hearts, thou knoweſt not onely our deſires, but our painfull ſincere endeavours*, &c. may ſmite upon the thigh and make this prayer, *O Lord thou knoweſt and we muſt needs confeſſe, we have hindred the Reformation of this Church, and delayed by all meanes poſſible the ſetling of the Government, we have ſtopt all proceedings againſt Anabaptiſts and other Sectaries, refuſing to conſent to ſuch Rules and Meanes agreed on by the Aſſembly,*

which

which might have prevented their growth: We Lord have talked of peace, love, ſelfe denial, truth; but we have cauſed diviſion, multiplication of errours, we have ſought great things for our ſelves; through our means Lord things are come to this ſad paſſe: Oh, what ſhall we do?

5. *Corall.* Hence then from all theſe errours, hereſies, &c. broached in *England* within theſe few yeers, we may learn what an active, reſtleſſe, ſubtile ſpirit the Devil is, how he compaſſes the earth to and fro, tryes all ſorts of men, watches all opportunities, works all wayes, and makes uſe of all times to uphold his Kingdom; and when he can no longer do things one way, then he will try another; if he be caſt out of a Kingdom or perſon at the foredoor, he will come in again at the back; and when he cannot work any more by one ſort of men, then he will by another, coming to Chriſt in *Peter* and in an Angel of light; and though he have received many loſſes, yet he will never give out, as tis in that parable *Mat.* 12. 43, 44, 45. *When the unclean ſpirit is gone out of a man, he walks through dry places, ſeeking reſt and findeth none; then he ſaith, I will return into my houſe from whence I came out, and goeth and taketh with himſelf ſeven other ſpirits more wicked then himſelf, and they enter in and dwell there; and in* Mat. 13. 24. and 25. verſes *When good ſeed is ſowen in the field, while men ſleep the Devil will ſowe tares among the wheat.* (a) *Theodoret* hath an excellent obſervation, that *Conſtantine* coming to be Emperour, the Sacrifices of the Heathen Gods were by his command put down, and Houſes were built for the Worſhip of God, and the Miniſters of Chriſt were had in great honour and reſpect, and thoſe who

(a) *Theodoret Hiſt. Eccleſ. l. 2. c 2. Verum nequam & invidus dæmon, generis humani pernicies, cum ſtatum Eccleſiæ Dei tam ſecunda ac proſpero flatu ferri cerneret, nullo modo pati potuit, ſed ſubdola ac peſtifera conſilia excogitare cæpit, omneſque ſedulo perveſtigavit modos quibus eam tam præclare ab universitatis opifice & moderatore gubernatam penitus everteret; namcum animadverteret gentilium errorem ſuis integumentis evolutum, & varias ac multiplices Dæmonum fraudes perſpicue deprehenſas, & creaturam a quam plurimis nulla amplius dignatam veneratione, ſed pro illa creatorem laude & præconiis celebratum, idcirco deinceps non aperte contra Deum ac ſervatorem noſtrum bellum ciere, ſed cum homines quoſdam nomine quidem Chriſtianos, re tamen ipſa ambitionis & inanis gloriæ ſervos reperiſſet, his tanquam inſtrumentis ad ſuos veteratorios conatus perficiendos valde idoneis uti cæpit. Atque iſtorum opera complures in veterem induxit errorem non quod creaturam denuo coli efficiebat, ſed quod ita comparavit ut creator & opifex mundi in eodem cum creatura ordine conſtitueretur.*

used them contumeliously were threatned to be severely punished. So that things being in such a condition, the minds of the Christians were filled with joy and content, and their enemies with sorrow and sadnesse. But the Devil that wicked and envious spirit, when he saw the state of the Church of God to be so happy and prosperous, he could not endure it; but begins to think upon subtile and pestilent Councels, searching diligently all kind of wayes by which he might wholly overthrow it. For when he perceived that the errour of the Gentiles was discovered, and the many deceits of the Devils clearly apprehended, and the Creature by most men accounted no longer worthy of any Worship, but the Creator Worshipped and served in stead of the Creature: he did not from that time openly fight against God and our Saviour, but finding some men in name Christians, though indeed servants of ambition and vain glory, he began to use them as his instruments very fit to bring about his deceitful works. And by their help he brought many into the old errour; not that he did bring them to Worship the Creature again, but he so wrought, that the Creator and Maker of the World was placed in the same rank with the Creature: *Arrius* and his followers denying Christ to be very God, and God essentially.

(b) *Theodoret.* *Hist. Eccles. l. 5. c. 20. c. 15. c. 16.*
(c) *Theodoret. Eccles. Hist. l. 5. c. 16. Verum omnes communis humani generis adversarii tendiculas vitare non adeo facile est; nam qui morbum intemperantiæ effugerit idem avaritiæ laqueo irretitus tenetur.* vid. plura. ibid.

(b) *Theodoret* relates many excellent things of *Theodosius* the Emperour (stiling him *Admirabilis est Imperator*) as not only forbidding the Worshipping of the Heathen Gods and shutting up their Temples as *Constantine* the Great did, but wholly racing them to the ground, as his making a Law to suppresse the meetings of the Hereticks, as his writing to *Valentinian* the Emperour, *&c.* yet he shows how in his passion he committed a cruel and wicked fact, and his (c) observation upon that, is, though *Theodosius* was so admirable an Emperour, and deserved so much praise; yet to escape all the snares of that common adversary of mankind is not so easie; for he that escapes one, as intemperancy, may be taken and held in the cord of coveteousnesse, and if he have the victory on that, then the Devil hath another way, envy may undo him; and if he overcome envy, then anger may find him out. And to conclude, the Devil layes

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for man infinite temptations by which he may bring him to deſtruction, and if one will not, he then trye another, and he hath the perturbations and diſtempers of the body ſerving his temptations. (*d*) Tis a ſaying of *Luther*, that the Devil ſeeks about in what part of the hedge he may go moſt eaſily over, and watches advantages by what wayes he may overturn the bending bowing Chariot. And we find it by experience in *England*, how ſince the Reformation began in the firſt and ſecond yeers of the Parliament, wherein we thought the Devil had and ſhould have been caſt out of *England*, what freſh footing he hath got again. Oh, many of us when we ſaw Sathan begin to fall like lightning in the throwing down of Images, Altars, and many other ſuperſtitions, in the breaking the power of the Hierarchie, in the putting out of many Idol ſcandalous Miniſters, expected a bleſſed time, and made account we ſhould now be troubled no more with falſe Doctrines, as Arminianiſm, *&c.* with corruptions in Worſhip, with falſe Prophets; we made account the winter was paſt, and the deluge of hereſie, errour was over, and that the time of the ſinging of the Birds was come, and the land ſhould be no more drowned; but we now ſee by this Catalogue and Diſcovery, that the Devil hath recovered himſelf, and ſet up his Kingdom by other kind of inſtruments and in another way then heretofore; and I am confident that for the preſent, the Devil hath gained more in the matter of falſe Doctrine, Diſorder, Deformation, Anarchy, and Libertiniſme, then he loſt in the Reformation by putting down of many Popiſh Errours, Superſtitious Practiſes, and Tyrannies: yea, I think it may be ſaid ſafely, that the Devil hath had a more plentiful harveſt this laſt yeer in *England*, then ever in any one yeer ſince the Reformation: nay, certainly more damnable Doctrines, Hereſies, and Blaſphemies, have been of late vented among us, then in fourſcore yeers before; ſo that we ſee in all theſe great changes, how the Devil hath beſtirred himſelf, and what improvements he hath made of theſe times, raiſing up new inſtruments to do his work, and making uſe of the pride, vainglory, coveteouſneſſe, ambition, looſneſſe, wantonneſſe of men, to keep Gods Houſe from being

(*d*) *Satan quærit qua parte ſepem facillime tranſcendere, quibus machinis inclinatum currum poſſit evertere. Lutherus.*

ing built, and in the mean time to build up his own with both hands.

6. Coral. Hence then from all these Errors, Heresies, &c. we may learn what a weak and deceitful argument that of New Light and New Truth is to commend any way or opinion by unto men, and what the New Light of these times (so much talked of) is: Theres hardly any one of these hundred threescore and sixteen Errors, no, not of the worst among them all, but have been vented and held out under this Argument of New Light, and Discovery of some glorious Truth, nothing being so common in the mouthes of all the Sectaries for their Opinions as a New Light and New Truth: Those two damnable Heresies of holding there is but one person in the Divine Nature, and that Christs Humane Nature is defiled with Originall sin as well as ours, have been pressed with much heat, as a glorious Discovery of a New Light, as the Reader may finde in the first printed Letter of this Book; so that wicked Doctrine of the Toleration of all Religions, the Devils great Engine, and then which he never invented a wickeder, is called New Light and New Truth, in a Book entituled, *Mysterious Kingdome discovered*, and so there is a Book named, *A Discovery of New Light*, wherein all the Errors and principles of the Old Brownists way are laid down; and as our Sectaries use to Christen all their Errors with the name of New Light, so have hereticks and sectaries heretofore. *Servetus* that blasphemous Heretick called his Heresies by the Name of *Restitutio Christianismi*; and therefore in one word let Christians suspect and be afraid of the New Lights and New Truths of these times, which in stead of light are Egyptian darkness and blackness of darkness. For my owne part I must professe, though I have traded in, and lookt into most of the opinions of these times, (as well as some other men) examining their grounds, that of all the new opinions cryed up these five last years for New Light and New Truth, I cannot finde one of them, but either is an old Error long ago condemned, though now revived, or else a New Error lately invented; the Authors of them being in that Catalogue of *S. Paul*, *Inventers of evill things*. 7. *Coral.*

By one *Tuthil* printed about two yeeres ago.

Rom. 1. 30.

7. *Coral.* Hence then from all this discourse of the errours, opinions, and practises of these times; we may see the true reason and ground of that great growth and increase of the sectaries among us, and why so many daily fall to that party and way, and so few to the Presbyterians; Namely, because many of the opinions and practises laid down in this Catalogue, are so pleasing to flesh and blood, and suitable to one or other corrupt principle in mans nature; whereas Presbyterial Government, and the Doctrine of the Reformed Churches goes against the grain, and crosses mens lusts. I might instance in a hundred of the opinions, besides practises mentioned in this Catalogue; those of Antinomianisme, those of the power of man by nature to believe, of universal grace, of making Reason the ground of Faith, *&c.* and show how they answer to, and feed the carnal hearts of men, and have something to fit all mens humours, but I will name only these following.

1. That liberty they allow to all sorts of men to preach, and exercise their gifts in publick, and to question and object openly against what their Ministers deliver.

2. That liberty of conscience (as tis call'd) and a Toleration of all opinions, that a man may hold and vent what he please, and may not be troubled by the civil Magistrate.

3. Their declaring against tithes and certain setled maintenance of Ministers as unlawful, yea, Iewish and Antichristian.

4. Their holding of Popular Government, the power and exercise of Church Government to be in the hands of the people, and not of the officers.

5. Their maintaining of Independency and entireness of power in every particular Congregation; so that they are not to be subject to Classes, Synods, for censures and jurisdiction.

6. The holding those loose opinions, that God loves men as well sinning as praying; that Gods Children need not to be troubled for sin, or to mourn, confesse, pray for pardon of sin.

7. The pleading against fellowship in holy things with any but visible Saints as unlawful, which carries with it a great shew of holiness and zeal.

8. The believing those opinions of the personal visible raign of

of Chriſt that outward glorious Kingdom which ſhall be on earth, unto which and many more opinions there being added in theſe times the practiſes and allowance of long hair, all kinde of faſhions in apparrel, libertie of ſports and games heretofore denied, a free and frolick kinde of living, not ſo ſtrict and preciſe as in former times, together with great offices and places of honour, profit, both military and civill which attend on that way, and Sectaries get upon all occaſions before the Presbyterians, (it being the ready way now to get great gifts, offices, or ſome place to turn Sectarie) it is no wonder that ſo many fall to be Sectariſts and Separatiſts; any man who hath but half an eye may ſee how each of theſe opinions hath ſomething in them to feed ſome corrupt principle or other in man, as either ambition and deſire of rule, or ſpirituall pride to ſhew a mans gifts, or covetouſnes, or licentiouſneſſe, or blinde zeale, or unſtablenes of Spirit, &c. And this may fully ſatisfie any rationall man of the falſeneſſe of that ground brought to prove their way is of God, and there is a hand of God with them that ſo many of all ſorts fall to it, who conſiders that in the way of Sectariſme there is both winde and tide, luſts within, of pride, love of liberty, coveteouſneſſe, ambition, &c. and without, the preferments and favour of the times; hence hundreds of proud, ambitious, covetous looſe men ſide with them, and profeſſe to be for that way rather then Presbytery, and it no way comes from the almighty power of God backing his truth, and carrying on his own work againſt all oppoſitions and difficulties; for beſides that Satan doth not ſtand at their right-hand to reſiſt them, but furthers them all wayes, they are in the warm Sun, having the South-wind blowing upon them, and golden ſhowers of hundreds falling into their laps, all which principles within and favours from without, have brought up and cheriſhed theſe weeds, and cauſed them to increaſe from a few to an Army; and on the other hand, from theſe opinions, practiſes, and luſts ſo ſuitable to the corrupt hearts of men, becauſe the Presbyteriall government oppoſes them, it comes to paſſe that the Orthodox Miniſters of this Kingdom have ſo hard a taske, and are ſo reproached, deſerted,

deſerted, as touching the Popes crown and the Monks belly, the pride, covetouſneſſe, licentiouſneſſe of men.

8. *Coral.* Here is then an Apologie and Juſtification ſufficient in the ſight of the world for thoſe Miniſters and people, who are zealous for ſetling Religion and cry out for Government, who preach, petition, ſpeak often one to another of theſe things; whoſoever doth but read and conſider this Catalogue of Errors, Hereſies, Blaſphemies, Practiſes, together with the Letters and the Narration of ſtories cannot but ſay there is great reaſon of petitioning again and again, of crying aloud and ſparing not, and of ſtirring up one another to uſe all means within our callings and places to put ſome ſtop to theſe great and growing evils; the truth of theſe things well conſidered may plead an excuſe and take off the imputations of haſtineſſe, impatiency, unmannerlineſſe, precipitancy caſt upon ſome Miniſters and people, and juſtifie they have done nothing but what was neceſſary: It is an excellent ſaying of *Luther*, tis matter of praiſe for a man to bear patiently and modeſtly the names of all crimes caſt upon himſelf; but to allow the ſpoiling of the name of Chriſtian, the robbing of the glory of God, the denying of *Chriſt*, and not rather to cry againſt and gainſay with all a mans might even unto blood deſerves an *Anathema*. Is it not high time to ſpeak and ſpeak again, when things are come to this paſſe with us, as that all Religion in ſo high manner is corrupted and corrupting, thouſands of poor ſouls daily periſhing, and the wrath of God ready to fall upon us for all theſe things. *Paul* in *Gal.* 2. 5. would not *give place by ſubjection no not for an houre, that the truth of the Goſpel might continue*, and in *Gal.* 1. 7, 8, 9. *Paul* ſpeaks twice of troublers and perverters of the Goſpel, though an Angel from heaven or any man, let them be accurſed. It is ſtoried in *Judges* 18. 23, 24. that the children of *Dan* ſaying unto *Micah*, *What aileth thee, that thou comeſt with ſuch a company*, Micah *ſaid*, *Ye have taken away my Gods which I made, and the Prieſt, and yee are gone away, and what have I more? and what is this that ye ſay unto me, What aileth thee?* Now if *Micah* was ſo affected at the taking away of his falſe gods which he made, the Ephod, Teraphim,

Omnium criminum nomina modeſtè & patienter tuliſſe laus eſto: At ſpolium nominis Chriſtiani, rapinam gloriæ Dei, ab negationem Chriſti agnoviſſe ac non potius uſque ad ſanguinem omnibus viribus reclamaſſe anathema ſit. Lutherus.

Teraphim, graven image, and the Prieſt that he judged it an unreaſonable thing, they ſhould ſay, What aileth thee? How may Miniſters and others in our times anſwer the Sectaries and lukewarm perſons that ſay, what ail you, what ado do you keep, cannot you let the Parliament alone, leave them to take their own time and leaſure, but you muſt petition them and preach, and keep a ſtir, talking of Hereſies, Schiſmes, &c. Our God and all Religion is taking away, and how can we be ſilent and content? The Scriptures are denied to be the Word of God, and blaſphemed; the doctrine of the Trinity is called a Tradition of *Rome*, a fiction; the Godhead of Chriſt is oppoſed, and his humane nature is made to be defiled with originall ſin as well as other mens, the Holy Ghoſt is ſcoffed at, the Morall Law is taken away, yea Goſpel, Miniſtery, Church, Faith, Sacraments, ſinging of Pſalms, prayers are overthrown, as holding there are none on earth, and what have we more, and what is this that the Sectaries ſay unto us, Whataile ye? Looke wnat *Eſther* ſaith, *Eſther* 8. 6. *For how can I endure to ſee the evill that ſhall come unto my people, or how can I endure to ſee the deſtruction of my kindred*? ſo may Miniſters and Chriſtians now ſay, how can they endure to ſee that deſtruction that comes to the ſouls of men, the great diſhonour of God, the treading down of truth, and the hazard of ruine to theſe three Kingdomes? 1 *Sam.* 4. 20, 21, 22. *Phinehas* wife when a ſon was born to her, and the women bid her not fear, for thou haſt born a ſon, ſhe anſwered not, neither did ſhe regard it, but named the childe *Ichabod* ſaying, *the glory is departed from Iſrael, for the Arke of God is taken.* Iohn 20. *Mary Magdalen* miſſing of Chriſt, came running to *Peter* and *Iohn* ſaying unto them, *They have taken away the Lord*, and ſhee ſtood weeping and looking for him, and being asked by the Angels why ſhe wept: *Shee ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.* And have not we great cauſe in the midſt of all outward mercies and deliverances that are born unto us, to be troubled and cry out, The glory is departed from *Iſrael*, the Arke of God is taken; and to weep and mourn with *Mary*, ſaying to thoſe

that

that aske us why weep ye, Becauſe they have taken away our Lord, and to come running to the Parliament ſaying to them, the Sectaries have taken away the Lord? And truly when I conſider that dreadful condition of things through the abounding of ſchiſme, hereſie, blaſphemie, diſorder, and all kinde of confuſion in all places, City, Country, Armies, * Vniverſitie, Garriſon Towns: I wonder that all Pulpits ring not of theſe things, and that all places are not filled with out-cryes, and that every hour of the day the Houſes of Parliament are not followed with petitions and cryes of City, Country, Miniſters, and People, againſt the ſchiſmes, hereſies, blaſphemies and confuſions of theſe times, many coming to them with complaints as the true mother of the childe to King *Solomon*, againſt the falſe mother for ſtealing away her ſon from beſide her; ſo theſe againſt the Sectaries, for ſtealing away their wives, ſons, daughters, ſervants, and making them Anabaptiſts, Seekers, Antinomians, Independents, &c. O were there that zeal for the houſe of God, the truth of God, and the glory of God that ought to be among Chriſtians, the Parliament doors would be waited upon continually, and ſuch a ſad face of things repreſented to them daily, in Remonſtrances, Books, Petitions, as would cauſe them at length to fall upon ſome effectuall courſes for the preventing and ſuppreſſing of all theſe hereſies, ſchiſmes, &c. And for concluſion of this Corallary, I ſay to ſome men among us who plead for Moderation, and Deliberation, in the midſt of all our growing Hereſies, Blaſphemies, &c. Go ye and learn what theſe Scriptures mean, *Buy the truth and ſell it not, contend earneſtly for the faith which was once delivered unto the Saints, ſtrive together for the faith of the Goſpel. Be zealous. If there come any unto you and bring not this Goſpel, receive him not into your houſes, neither bid him God ſpeed.*

9. *Coral.* Hence then from all the Practiſes & ways of the Sectaries laid down in this Catalogue, we may obſerve & take notice what deceitful workers the Sectaries are, what a dangerous generation of men they be, what kinde of Merchants we have to deal with; namely ſuch, who have ſo many and ſtrange

* I was informed for certain this *January* 29. that in *Cambridge* ſome yong Schollers Freſhmen and under-Graduats are turned preachers, and as in their own Chambers ſo in ſome Townſmens houſes do preach to Schollers, to Townſmen and Townſwomen, and that it is thought theſe Freſhmen are gathering, or will ſhortly gather Churches.

practises of all kinds, as I have already related; Merchants who have the art of selling dear, raising the prizes of their own commodities, but of buying cheap & beating down others Markets, such who can put good glosses upon bad wares, sell old, coloured and glazed over under the name of new, Merchants who have Factors in all places where they are likely to put off commodities, and will be sure to misse no mart, faire, nor market, well spoken men, who with fained words will make Merchandise of men, seeming to lose somewhat at first to get mens after-custome, merchants who have Brokers abroad to get them chapmen with many such like, and therefore in all trading and dealing with the Sectaries men had need look about, tread warily, fear every thing, and take heed of beleeving and trusting them too far. It will not be amisse for those men who converse with them, and are cast into societies and bodies where some of them are, to remember these practises of theirs, and to have recourse to this Booke, to look it over as often as they have any thing to do with them, to see if they can observe which walke they are in, and what they are practising upon. The Sectaries are a subtile, cunning, active, nimble, proud, deceitful, selfe-seeking, plotting, undermining generation; the Iesuites may go to school and learn of them, and therefore we have cause to beware and suspect them in every thing, to fear them yeelding, and to feare them flying, to fear some design in every thing that comes from them, and to look for the hand of *Joab* in many businesses when a man cannot visibly see it: I wish all men in matters of Accommodation, Toleration, and all kinde of transactions with them to look well what they do, as having to doe with slippery men of whom there is no hold, to be sure therefore to binde them as fast as may be, and not to rely upon words, promises, for they will say they meant it not so, but thus, to take heed of trusting them with any power they cannot countermand, to have a care how they let Papers goe out of their hands, least they never see them more. In the yeer 1641. there came forth a Book entituled, *Looke about you*, wherein the plot of *Contzen* the Iesuite to cheat a Church of the Religion estab-

lished

ſhed, and to bring in Popery by Art is laid down, and truly this Catalogue and Diſcovery of the Errors and practiſes of the Sectaries may fitly be called, *Look about you*, and in it many of the plots and proceedings of the Sectaries to cheat this Kingdom of the Presbyterial Government, and the Reformed Proteſtant Religion, and to bring in Independency and Sectariſme are diſcovered.

10. *Coral.* Hence then from all theſe Errours, Hereſies, Blaſphemies, Confuſions that are come in upon us within theſe few yeers, many perſons of quality and note, both Miniſters and others may ſee what hurt they have done, and what they have to anſwer for; who though they profeſſe in their judgement they are *anti*-Independent againſt gathering Churches and for the Presbyterial way; yet joyn and ſide with the ſectaries to delay and keep off ſetling Religion, plead for them upon all occaſions, further their motions, give them aim in all places, are a means to bring in Independents, Antinomians, Anabaptiſts, and help to maintain them, ſaying they be good honeſt men: theſe men beſides the hatefulneſſe of their temper in ſuch a time as this is, when truth is fallen, have undone us by yielding, dalling, and delaying: theſe perſons in a great meaſure are the cauſe of all the evils and miſchiefes that lie upon us, and we may thank a great many moderate men (as they would be called) that things are at that bad paſſe as they be; ſome of theſe have done the ſectaries more ſervice then they could do themſelves, often ſpeaking, and finding audience when the ſectaries could not, or elſe not without ſuſpition; theſe men draw of others to, making them indifferent, neutral and not ſo vigorus in oppoſing: Some men have done much hurt this way, and like *Peter* have drawn *Barnabas* after them, and by their earneſt preſſing of Accommodations, Tolerations and other wayes of compliance, have undone us: As in the Biſhops dayes there were ſome Divines leaning that way (though otherwiſe orthodox and good men in themſelves diſliking the innovations and wayes of thoſe times) yet would not ſpeak, or not ſpeak out againſt thoſe evils, nay, would perſwade others againſt appearing, ſaying, Oh take heed you will

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do no good; so have we also some Ministers (whom otherwise I love and honour, and judge no otherwise of them then of men in a temptation) that are State Divines who conversing with some great men having their countenance and favour, know what will please, and what will displease, and thereupon are loth to offend or lose any side, but keep fair with all, by which means sects and schisms have grown upon us: Oh, 'tis want of courage, speaking out, declaring fully for one side against the sects that hath undone us; things could never have come to that passe they are, but the Authors and Abetters would have been ashamed of them, if our leading men had spoken out, and been so zealous as they ought to have been. Oh, when I read and consider both in Scriptures and in Ecclesiastical Histories, that holy zeal and indignation that was in the Apostles, *Paul*, *Peter*, and *Iude*, and in the Pastors of the Primitive Churches, against schismaticks and Hereticks the troublers of the Church, and see what coldnesse, indifferency, silence, compliance, converse is in our times with sectaries, I am ready to think that all zeal and love of truth, hath left the earth, and that there's none valiant for the truth; well, this neutrality and indifferency are detestable and against the Covenant as well as schism, and heresie, and I conclude this Corallary with that exhortation in the 3. *Revel. Be zealous therefore and repent, least because they are luke warm, God spue them out of his mouth.*

Ireneus Polycarpum dicit, Epist. ad Florinum, cum heretica verba forte audisset exclamare solitum, o bone Deus in quæ me tempora reservasti ut ista patiar, atque ex eoloco quo sedeus vel stans ea audisset, illico aufugisse.

11. *Coral.* Hence then from the consideration of all the Errours, Heresies, Blasphemies, Disorders, we may see in what a sad and dangerous condition we are in at present; and into what perilous times we are fallen. Tis Storied of *Polycarpus*, that when at any time he had heard heretical words he was wont to cry out, O good God into what times hast thou reserved me, that I should suffer such things! and forthwith he would fly from that place where either sitting or standing he heard those words. But how may we cry out of our time (upon the reading of this Book) wherein so many damnable heresies, and blasphemies are vented, we may say the Lord pity poor *England* and poor *London* where such things are; we may

may cry out to God as the *Pſalmiſt* in *Pſalm.* 79. 1. *O God, the Heathen are come into thine inheritance, thy holy Temple have they defiled, they have laid Ieruſalem on heaps*; and take up that complaint of *Ieremy*, *A wonderful and horrible thing is committed in the land, The Prophets propheſie falſly, and the Prieſts bear rule by their means, and my people love to have it ſo, and what will ye do in the end thereof?* The Apoſtle *Paul* ſpeaks of perillous times, and that which makes the times perillous, is when there are men having a form of godlineſſe, *Denying the power thereof which creep into houſes, and lead captive ſilly women laden with ſins, men of corrupt mindes, reprobate concerning the Faith, reſiſting the truth. Look as God in the eight of* Ezekiel, *ſhowed* Ezekiel *great abominations, and bid him* turn yet again, and he ſhould ſee greater abominations, and yet after that ſaid, turn thee yet again and thou ſhalt ſee greater abominations; and the third time ſaid, O Son of man turn thee yet again and thou ſhalt ſee greater abominations then theſe: ſo in this Catalogue the Reader may ſee great errours, and yet may turn himſelf again and behold greater, namely, damnable hereſies, and yet turn himſelf again and read horrid blaſphemies, and a third time and read horrible diſorders, confuſions, ſtrange practiſes, not only againſt the light of Scripture but nature; as in womens preaching, in ſtealing away mens wives, children, from husbands, parents, in baptizing women naked in the preſence and ſight of men, *&c.* O we in theſe four laſt yeers have over paſſed the deeds of the Prelates and juſtified the Biſhops, in whoſe time never ſo many nor ſo great errours were heard of, much leſſe ſuch blaſphemies or confuſions, we have worſe things among us then ever were in all the Biſhops dayes, more corrupt Doctrins and unheard of practiſes then in 80 yeers before; theſe monſters of denying the Scriptures to be the Word of God, of denying the Trinity and the Divinity of Chriſt, the immortality of the ſoul, the reſurrection of the body, Hell and Heaven, the pleading for a free and open Toleration of all Religions; yea, of blaſphemy, denying the Scriptures, and of a Deity, with more of this kinde were not known in their dayes. I am perſwaded that if

Ier. 5.30,31.

2 Tim. 3.

Ezek. 8.9,13.15.

ſeven

ſeven yeer ago the Biſhops and their Chaplains had but preached, printed, licenced, diſperſed up and down in City and Country openly, a quarter of theſe errours, hereſies, blaſphemies, which have been all theſe wayes vented by the ſectaries, the people would have riſen up and ſtoned them and puld down their houſes, and forced them to forbear ſuch Doctrines: O what a do did Miniſters and people keep at the coming in of ſome Popiſh innovations, at the preaching, printing but of ſome paſſages tending towards Arminianiſm and Popery? but when ſome flat points of Popery and Arminianiſm were printed with licenſe, and preached in ſome publike places, how did they that feared the Lord ſpeak often one to another, keep Faſts in private, ſpeak againſt the Biſhops and their Chaplains, talk of nothing but leaving the Land? and yet now we have groſſer and worſe Arminianiſm by far, as is evident by ſome of the errours laid down in this Catalogue; yea, the ſectaries are come to points of Popery, and practiſes of Popery as the Reader may find related in this Book, as to hold thoſe Words of Chriſt, this is my Body muſt be underſtood literally, as denying the preaching of the Word and adminiſtration of the Sacraments to be Notes of the viſible Church, as bringing in anointing with oyl for ſick perſons, as the laying on of hands to give the gifts of the Holy Ghoſt, and not only to ſmaller matters of Popery, but unto the greateſt and higheſt, as denying the perfection and ſufficiency of the Scriptures, and pleading for ſome men to be infallible and to have infallible gifts, that muſt reſolve controverſies of Faith, which are the great pillars of Popery, and foundations of all their other errours (as learned men know) O how is the ſcene changed within theſe few yeers, thoſe Doctrines of Arminianiſm and Popery which in Epiſcopal men we cryed out ſo of, and counted a *Piaculum* that held in our Church, and were made the great ground of ſeparation from the Church, the ſame points now more groſſe (for they by diſtinctions refined and qualified thoſe opinions) are delivered and received with great applauſe and the Preachers of them cryed up and preferd before the moſt Orthodox Miniſters: O how are the times charged, perſons

ſons profeſſing Religion in *England* were wont to look upon theſe two things as moſt hateſull.

First, The corruption of the Doctrine of Religion.

Secondly, a Toleration of all Religions, and in the worſt times we could not endure theſe things: O the crying out that was in the former times againſt Arminianiſme, Popery, Socinianiſme, Toleration of all Religion, but now, O the crying up of Liberty of Conſcience for all theſe, and the pleading that errors of the minde are not ſo dangerous as practiſes that *Arrians* who live honeſtly may be ſaved; yea all men and all creatures ſhall be ſaved at laſt! Who ever thought ſeven yeers ago he ſhould have lived to have heard or ſeen ſuch things preached and printed in *England*; all men then would have cryed out of ſuch perſons, *Away with them, Away with them*; Much leſſe to live to ſee ſuch perſons countenanced, ſpoken for, brought off all trouble, yea, and prefer'd; if ſome of thoſe godly Miniſters who were famous in their time ſhould riſe out of their graves and come now among us, as Mr. *Perkins*, *Greenham*, *Hilderſham*, Dr. *Preſton*, Dr. *Sibs* &c. they would wonder to ſee things come to this paſſe in *England*, and to meet with ſuch Books for Toleration of all Religions, and Books in defence of Arminian, Antinomian Errors; what would they thinke when they ſhould meet with ſuch Miniſters and Chriſtians whom they judged godly and ſound, now to plead for a Liberty of all conſciences, there to meet with one of their acquaintance turned Anabaptiſt, another turned Seeker, a third Familiſt, a fourth an Anti-ſcripturiſt: O what adoe did we keep in *England* many yeers ago, about *Iackſon*, *Montague*, *Coſens* books and ſuch like! and now we make nothing of worſe Arminianiſme, and far greater Errors, the points complained of in Doctor *Jackſon*, Biſhop *Montague* &c. were harmleſſe wholeſome Errors, (if any Errors could be harmleſſe and wholſome) in compariſon of many Errors in this Catalogue. Certainly if *Mahomet* were now alive among us, he would be a gallant fellow in theſe times, and be in great requeſt for his Revelations and New-Light: Yea, we are fallen to that madneſſe and folly, that I am perſwaded if the Devil came vi-

ſibly among many, and held out Independency and Liberty of Conſcience, and ſhould preach never ſuch falſe Doctrines, as that there were no Devils, no Hell, no ſin at all, but theſe were only mens imaginations, with ſeverall other Doctrines, he would be cryed up, followed, admired; and if it ſhould happen he were complained of and queſtioned by ſome Presbyterians (for to be ſure Sectaries would not) he would have ſome or other to ſpeak for him, and helpe to bring him off; and that which makes the condition of *England* ſo ſad in regard of Errors, Hereſies, &c. are theſe following circumſtances that accompany them, and are to be found among us.

1. That they are in a time of Reformation when we profeſſe Reformation, and caſting out of all corruptions in Doctrine and Worſhip.

2. That they are among us, and grow up after a ſolemne Covenant and oath to extirpate Hereſie, Schiſme, and whatſoever is againſt ſound Doctrine, ſo that our Errors Hereſies, Schiſmes are perjured Hereſies and perjured Schiſmes.

3. That theſe are riſen, increaſed, raigne, and prevail ſo far under a Parliament ſitting, not under the Biſhops, corrupt Clergy, Court party, but under a Parliament: Parliaments when Errors in Doctrine have come in upon our Church in their vacancy were our great Remedies to remonſtrate againſt, puniſh, ſuppreſſe them, that they never riſe nor grew during Parliaments ſitting, but kept them in awe, and was a rod over them, how were Biſhop *Montague*, *Coſens*, *Iackſon*, and their Books queſtioned by former Parliaments, and what a famous Remonſtrance was made by the Houſe of Commons to the King, *Iune* 11. 1628. againſt the Arminian Errors, ſhewing how the hearts of the Kings ſubjects were *perplexed, when with ſorrow they behold a daily growth and ſpreading of the faction of the Arminians*, but alas how is all kinde of groſſe Arminianiſme, far worſe then *Jacksons* and the Arminians of thoſe times, preached and printed, now a Parliament is ſitting, as by Mr. *Den* and his followers, and in a Book intituled, *The fulneſſe of Gods love manifeſted*, and Printed in the yeer 1643. beſides far greater Errors then Arminianiſme as is manifeſt by this Catalogue.

Vide Mr. *Pryns* Hidden works of Darknes brought to light, *p.* 91, 92, 93, 94. the Remonſtrance ſet down *verbatim*.

4. That

4. That these are too much suffered, let alone, not punished, where is there a man among all the Sectaries that hath been made exemplary for punishment, or hardly for any long time restrained? the spirit of old *Eli* is upon the land in regard of sparing Sects and Sectaries, many Magistrates suffering them so much, and the people loving to have it so.

5. Sectaries have not been onely let alone, suffered, and unfound out, but when complained of by some zealous men, as Ministers and others who have waited with expence of time, and money, and informed; the Sectaries have gotten off, and vent themselves as bad and worse then before, and nothing comes of all, yea, when they have been committed or bound over by men of inferiour place, they have been released by others in higher place.

6. Errors and Schismes are so farre from being punished, that many who hold them are highly respected, preferred, countenanced, put into many offices, places, yea after their being questioned by some Orthodoxe men in place and censured, they have been received into great mens houses, have had places conferred on them, and that which is yet worse and shews the sad condition of this Kingdom, faithfull, godly, orthodoxe persons who have opposed and questioned stinking Sectaries, who have had nothing to commend them but their Errors and Heresies, have ever after been undermined, obstructed, discountenanced, complaints made against them, pretences of one thing or other, till they have been laid aside, or their lives and places burdensome to them; of which I could give divers instances in some gallant men.

7. That persons who would not be endured nor suffered in other countries and Churches, but were cast out and banished for their errors, heresies, and turbulency, do here in *England* vent and spread their opinions, gather Churches, preach openly where multitudes resort, how many cast out of *New-England* for their Antinomianisme, Anabaptisme &c. have come over, and here printed Books for their Errors, and preach up and down freely; so that poor *England* must lick up such persons, who like vomit have been cast out of the mouth of o-

ther Churches, and is become the common shore and sinke to receive in the filth of Heresies, and Errors from all places; what was said of *Hannibals* Army, it was *colluvies omnium gentium*, the same may be said of us for all kinde of sects and sectaries. *Anglia colluvies omnium errorum & sectarum.*

8. The Errors of these times are vented by men looked upon as godly and holy, who in the Bishops dayes suffered, and were strict in their lives, and so have an interest in many good persons, men also who are popular and have popular gifts to go up and down from City to country, from one country to another, and that go to meetings in private houses, know the way of it, and the Art of taking people, talk all of Reformation and greater perfection, pretending to correct Magnificat, and to reforme Episcopacy, Presbytery, and all Churches; whereas the Arminians and Prelaticall men in the Bishops times were not esteemed as good men, had not those popular gifts of prayer, *&c.* nor did know the way of private meetings, neither had they those pretences of holinesse, Reformation, to take the people with, but people generally judged they needed Reformation.

9. These Errors are held, cryed up, and received as New Truths, as new and glorious Lights; what was Error and worse then naught, cryed downe in the Bishops and their Chaplains for damnable Errors, Heresies, Arminianisme, Popery, the very same points concerning universall Redemption, Free-will, conditionall Election, denying the sufficiency and perfection of the Scriptures, *&c.* are in our times new and glorious Truths, and preached to the people for the everlasting Gospel.

10. These Errors, Heresies, Blasphemies, are not onely vented in a corner, in secret close chambers, with doors double locked, among two or three, that few or none heare or know of them, or in some private village and remote dark corner of this Kingdom, that a man must dig through a wall to see and hear them, (which yet were sad enough, and was the case of the Prophet in *Ezek.* 8. 8, 10, 12. seeing those Idolaters in the dark, and in their chambers of Imagery) but in Houses

Houſes that ſtand open for all, where many hundreds come and in the Metrapolis of the Kingdom, *London*, and that in the heart of the City; ſo that they are not preached with us in the ear, but on the houſe-top, we declare our errours, as *Sodom*, and are not aſhamed: yea, abominable errours are Printed, the Books ſold up and down in *Weſtminſter-Hall*, *London*, and diſperſed in all places; yea, given into the hands of Parliament men in *Weſtminſter-Hall*, and daring at the Parliment doors, to diſperſe Books written in the defence of ſuch and ſuch errours.

11. Our Errours, Hereſies, increaſe after all our Deliverances, Victories and ſucceſſes God hath given us; yea, that which is moſt ſad to think of, all our Victories, Succeſſes, are unhappily made uſe of, and turned to the increaſing and growth of Errours; every taking of a Town or City, is a further ſpreading over this Kingdom the gangrene of Hereſie and Errour, where theſe Errours were never known nor heard of before upon our taking of Towns and Cities, they come to Town, every enlarging of our quarters, is an enlargeing of ſectariſm and a multiplying of ſchiſms; where can a man almoſt go to any Garriſon, Town or City, and not meet with Anabaptiſts, Antinomians, Browniſts, *&c.* Can a man go to *Southampton*, *Portſmouth*, *Warwick*, *Glouceſter*, *Briſtol*, *York*, *Lynn*, *cum multis aliis* and miſſe of them.

12. We are unſenſible and not affected under all theſe ſpiritual plagues of hereſie, ſchiſm, blaſphemy, intolerable Anarchy; the fortieth part of thoſe errours, hereſies, blaſphemies, which are now in the midſt of us, would ſeven yeers ago (had we heard and known them) have made our hearts ake, and our hair ſtand an end, filled our faces with paleneſſe and blackneſſe, whereas now we make light of them; the cuſtome and commonneſſe of them hath taken away the ſenſe and horror of them, we are ſtrangely ſenſleſſe, bruitiſh and ſtupid under all theſe errors; 3 or 4 yeers ago the twentieth part of theſe opinions and practiſes laid down in this Catalogue, would not have been endured; but the Miniſters would have been more awakened and the Kingdom ſtartled; we ſhould have kept ſolemn

Faſts

Fasts, cryed out more to the Magistrate for his help: so that now the consideration of all the errours, heresies, with these aggravating circumstances, do declare the dangerous and fearful condition we are in, even the Parliamentary party that hath stood up for Reformation; because, among us and in these quarters, are to be found so many heresies, schisms, blasphemies, so many heretical blasphemous Books, so many confusions and disorders, mechanick Preachers, women-preachers, yea, young boyes taking upon them to preach and lead people, and in the midst of all our outward Victories, Deliverances, Successes, I tremble to think what will be the issue and end of these things, and what strange matter and Articles there will be for Gods visitation of *England*, out of these four last yeers; and we shall finde both in the Prophets, *Isaiah*, *Jeremiah*, and the *Revelation* of Saint *John*, how the most dreadful judgements are threatned against Churches, for false Doctrines, and Prophecying falsly; and I am perswaded God will not bear long with us, not so long as with the Bishops and Court party, because we have professed more holiness and greater Reformation: but as he speaks of the Angel and Church of *Pergamos*, for having them among them that held the Doctrine of the *Nicolaitans*, *Repent or else I will come unto thee quickly*; so God will soon come against us, which may cause us to take up that speech in *Jeremiah*, *Be astonished, O ye Heavens at this, and be horribly afraid, yea, be very desolate*; but if we could still promise our selves Victories, Successe, and that the evil of Sword, Pestilence, *&c.* should not overtake us; yet know these errours, heresies, *&c.* which spread among us, are a worse judgement: *Luther* saith, that Hereticks and false Teachers are *summa indignatio Dei*, the greatest displeasure of God to a Church, *plaga divinæ iræ* the stroke of Divine wrath, that the Church is not so much destroyed by temporal persecutions as by the pestilent Doctrines of men; for by them tis increased, but by false Doctrines tis lost, and that we have more cause to bewaile the scandals that fall out in our own Churches, then the persecution of the Papists and all tyrants, neither do the Papists so much

much hurt the Church as falſe brethren, which boaſt to have the ſame Faith, Doctrine and Worſhip of God.

The errours and wicked opinions among us are worſe then the ſword, and we are in a more dangerous and ſad condition by reaſon of them, then for all other evils that are upon us; the Armies of hereſies, errours among us, are worſe then all the Armies of Cavaleers, and Monſters hardlier to be ſubdued, the ſpirit of errour and ſchiſm that is in the midſt of us, is the arrow that flyeth by day, the deſtruction that waſteth at noon day, and the terrour by night that walks in darkneſſe; in one word, tis the ſaddeſt and worſt evil that can come to a Church, and that draws quickly all other evils after it, which *Julian* the greateſt enemy that Chriſtian Religion ever had, knew well enough, and therefore did not by ſword go to deſtroy it, but granted a Toleration of all Religions to *Donatiſts Arrians*, &c. as the readieſt and ſureſt way to deſtroy the Church, by that means thinking to cauſe the name of Chriſt to periſh out of the earth, as *Auſtin* ſpeaks.

And as errours, hereſies, are a greater evil then the ſword and temporal perſecutions, ſo are they worſe then evil manners and a bad life; falſe Doctrines are not only evil deeds, fruits of the fleſh, things which God hates, & damnable as well as a wicked life, 2 Epiſtle of *Iohn* v. 11. *Gal.* 5 2. *Rev.* 6 15. 2 *Pet.* 2. 1. O but they are the depths of Satan, *Rev.* 2. 24. and the ſpirit of God in the Epiſtles of *Galathians*, *Timothy*, 2 *Theſſ. Cha.* 2. 2 Epiſtle of *Peter Chap.* 2. Epiſtle of *Iude*, the *Revelation*, and in other Scriptures, expreſſes more deteſtation againſt hereſies and errours in divers reſpects, then againſt evil manners, as I might ſhew; but I will give onely one inſtance out of the Epiſtle to the *Galathians*, where the Apoſtle beſides affirming the ſame of hereſies, which he doth of the wickedeſt actions, murthers, drunkenneſſe, adultery, fornication, *&c. That they which do ſuch things ſhall not inherit the Kingdom of God:* He ſpeaks over and above of falſe Teachers, who broach falſe Doctrine, *Gal.* 1. 8, 9. once and again, *If we, or an Angel from Heaven, or any man preach another Goſpel to you, let him be accurſed.* And Gal. 5. 12. *I would they were even cut off which trouble*

you;

you; wherein he ſhewes that holy indignation againſt falſe Teachers and falſe Doctrines which he doth not againſt evil livers, neither praying ſo for their cutting off, nor in that manner pronouncing ſuch a double being accurſed upon them.

In one word, hereſies, errours, are more deſtructive to the nature of a true viſible Church, then looſe manners and deſtroy the foundation more; purity of Doctrine, profeſſion of the true Faith, is the moſt eſſential note of the viſible Church, when as outward ſanctity of life is not, but may be found in men out of the Church; falſe Doctrine and Hereſies alter and corrupt the Worſhip it ſelf, ſo doth not the bad manners of perſons in the Church: Hence *Luther* anſwers to ſome that objected bad manners to him, I will not ſaith *Luther* commend my manners, but Doctrine, and the true Faith, and beſides, is impoſſible (ſaith *Luther*) but that a bad life will follow falſe Doctrine; for if men make ſhipwrack of Faith, they will of a good conſcience: The *Donatiſts* who fell into errors, fell to many inſolencies, as to commit rapes, murther, &c. So the Anabaptiſts, Antinomians, into what looſneſſe do they run daily: Hereſies and errours, ſpread ſooner, further, and more incurably; yea, take and infect them, whom corrupt manners could not prevail with; in broaching and maintaining hereſies, men vent their parts, learning, get a name and fame by them, which they do not by committing drunkenneſſe, uncleanneſſe; men will dye in their errours, and ſtand to them to the death, going by a rule (as they conceive) but men all along purpoſe to repent of their wicked practiſes; men are hardly, ſeldom reclaimed, convinced of the moſt damnable errours, becauſe the way of errour is commonly a faction, a party that hath intereſts, deſigns, and many followers, whereas a bad life hath not the ſerious conſideration of theſe things, that hereſies, errours, do ſo abound among us, and that they are the worſt of evils, may ſerve for a true glaſſe to ſhew us, in what a lamentable dangerous condition we are in at preſent, and may make every one of us take up that wiſh of *Jeremiah*, *O that my head were Waters, and mine eyes a fountain of tears, that I might*

might weep day and night for the errours, hereſies, blaſphemies, confuſions, that are among us: yea, to call upon others to come and make haſt, and take up a wailing for us, that our *eyes may run down with tears, and our eye-lids guſh out with waters*, to teach alſo our ſons and daughters wailing, and every neighbour lamentation, for death is come into many of our pariſhes, Houſes, Churches, to deſtroy the ſouls of our Wives and Children from within, and the young men from without: I think we have more cauſe to write Books of lamentation, and to weep over *England* for this, then for the ſword or any other kinde of evils.

12. *Coral.* Hence then from the conſideration of all the errours, hereſies, blaſphemies, and practiſes of the ſectaries in *England*; we may bethink our ſelves what's to be done, if we would have the Kingdom ſaved, and what courſe to take both for our ſelves and others, to prevent their further growth, to reduce things to a better condition, and to turn away the wrath of God from this Kingdom; which for the hereſies, blaſphemies, diſorders, and confuſions of theſe four laſt yeers, is ready to come forth upon us like fire, and burn that none can quench it: Now the remedies and directions that I ſhall give, ſuitable as I conceive to our ſtate and condition by reaſon of our errours, hereſies, *&c.* as they are laid down in this Catalogue, are both to Miniſters, Magiſtrates, and people, which ſhall be ſuch rules as more properly and peculiarly concern each of them in their ſeveral places.

1. The Miniſters ſeeing ſuch damnable hereſies, *&c.* and things come to this paſſe muſt look more narrowly, watch more diligently over their flocks then ever, to keep them from hereſies and ſchiſms, and make account tis their duty and their ſpecial work in theſe times to attend more to that part of their Miniſtery, that concerns Doctrine and convincing of errour, then heretofore: It was ever a qualification and a duty required in Miniſters of the Goſpel, to be able by ſound Doctrine to convince gainſayers, 1 *Tit.* 9. as well as to exhort and comfort; but ſpecially when many ſeducers and falſe Prophets are gone out into the world, and errours, hereſies,

swarm; therefore the Apostle stirs up *Timothy* upon this consideration to be instant in season, and out of season, to reprove, rebuke, exhort, which all long suffering & Doctrine, in regard that many will heap up teachers after their own lusts, and shall turn away their ears from the truth, and be turned unto fables. (a) *Calvin* in his Preface to that Book call'd *Institutio adversus Libertines*, saith, *That when any pernitious sect begins to arise, but chiefly when it grows, tis the duty of them whom God hath appointed to build up his Church, to oppose it strongly, and appear against it before it gets strength to corrupt and destroy all. And certainly when there are Pastors of the Church, they ought not only to dispense choise good food to the Flock of Christ, but they must also watch against Wolves and theeves, that if they will come to the Flock, they may set them far away by their loud outcries and Vociferations.* And Ministers must know tis no lesse noble and necessary a work, to keep away poyson from, and expel it out of the children, then to provide them food. (b) *Origin* hath an excellent saying to this purpose, That he does as well deserve of men that takes away poysonous errours, as he who teaches to live piously and innocently: And indeed all Reformation is in vain, (c) as *Luther* speaks, if there be not pure Doctrine; for this is one of the things that wastes the Church and people of God, when as they are not defended against wicked opinions; so that it comes to passe, that the Doctrine which is according to godlinesse being lost, many spoyled consciences do wander up and down, and run into infinite sects and superstitions, seeking to be healed. (d) *Luther* tells Ministers they must not only build up, but also defend: In the time of Peace they must teach, and in the time of War they must fight with, and resist Satan and Hereticks. Ministers ought now to be intent to the errours of the times, both in Doctrine and practise, and observe what is the proper work of the day, and preach according,

(a) *Calv. Praf. adverf. fanaticam fectam Libertin. Cum ecclefia & pernitiofa aliqua fecta pullulare cæpit, præfertim vero cum augefcit, eorum quos Deus ad ædificandam Ecclefiam conftituit officium eft, ire obviam, ac fortiter refiftere, priufquam ad perdenda & corrumpenda omnia vires fumferit. Et certè cum fint Ecclefiæ paftores, non folum lecta cibaria gregi domini adminiftrare debent fed etiam excubias agere adverfus lupos & fures, ut fi ad gregem accedere voluerint, eos magnis clamoribus & acri vociferatione quam longiffime fummoveant.*

(b) *Orig contra celfum.* l. 1 fol. 1. *Enim vero de rebus humanis tam bene mereri poteft qui peftiferos errores fuftulerit quam qui pie docet innocenterque vivere.* (c) *Luther. in* Gen. cap 35. (d) *Luth. Epiftol ad Spalat. Doctores non folum ædificare, fed etiam defendere debent. Tempore pacis docendum eft Belli autem tempore pugnandum & refiftendum Satanæ ac Hæreticis.*

teaching

taking heed of being guilty of ſinful ſilence, whil'ſt Chriſt and his truth ſuffers; We have too many wounds with which we have been wounded in the houſe of our friends; many Miniſters have and do undo us; ſome by their total ſilence, others by ſpeaking too favourably of the ſects, and too much daubing; tis high time now to ſpeak out, when the truth of God, the Faith once delivered to the Saints, more pretious then our lives, is almoſt loſt, three Kingdoms almoſt ruined, and all the Reformed Churches in their truth and peace hazarded; they that can now be ſilent, well contented, and let the wolves come freely, and not bark, they deſerve to be accounted dumb dogs: Let therefore all godly orthodox Miniſters, who would not have all run to ruine, ſtir up themſelves and lift up their voices like trumpets, ſtand no longer looking on as idle ſpectators or halting between two; for he that is not now with God in his Cauſe, is againſt him; and he that gathereth not, ſcattereth. (e) 'Tis a golden ſpeech of *Luther, that after Juſtification and Grace, there is no other work greater then to ſpeak the truth for Chriſt:* and in another place he ſaith, 'tis a womaniſh thing to ſit in a corner, and lie hid in ſome hole; but thats worthy a man to plead the cauſe of God and his truth in the midſt of the Great-men and Nobles. And that Miniſters in our times may be a means to prevent and ſuppreſſe the errors, hereſies, and ſchiſms; they muſt not only often preach againſt them, but they ſhould ſet themſelves againſt all the wayes by which errours are come in, and are further coming in upon us, and oppoſe them by preaching, writing; as Laymens preaching, as the gathering of Churches, and above all a Toleration; for that would be an open door at which all kinde of hereſies would come in, and no man could keep them out: and therefore if Miniſters will witneſſe for truth and againſt errours, they muſt ſet themſelves in a ſpecial manner againſt a Toleration as the principal inlet to all hereſie and errour; and if a Toleration be granted, all preaching will not keep them out: for as it hath been anſwered the Patrons of Images who plead, let them ſtand, but preach againſt the worſhipping of them, that if they ſtand, preaching will not

(a) *Poſt juſtificationem & gratiam nullum aliud opus magus eſt quam lobui veritatem de Chriſto. Lutherus.*

take away all the danger; 'tis not ſufficient to keep the people from all idolatry; ſo ſay I in this caſe, if a Toleration be granted, the Devil will be too hard for us, though we preach never ſo much againſt them. A Toleration will undo all; Firſt bring in Sceptiſciſm in Doctrine and looſneſſe of life, and afterwards all Atheiſm. The Patrons of errour becauſe they cannot at firſt plead for ſuch and ſuch Doctrines *in terminis*, and yet hold them, and would have them propagated, therefore they plead for a Toleration, which once being granted, they will come in then of courſe: O let the Miniſters therefore oppoſe Toleration as being that by which the Devil would at once lay a foundation for his Kingdom to all generations, witneſſe againſt it in all places, poſſeſſe the Magiſtrates of the evil of it, yea, and the people too, ſhewing them, how if a Toleration were granted, they ſhould never have peace in their families more, or ever after have command of wives, children, ſervants; but they and their poſterities after them are like to live in diſcontent and unquietneſſe of minde all their dayes. Tis the ſaying (a) of *Luther*, that Miniſters firſt care ought to be of the Name of God, and the next of the ſalvation of others; when any thing is done, by which of neceſſity either of theſe muſt ſuffer and fall to the ground, *Let the Pope periſh, let Wicked Magiſtrates periſh, let the Patrons of Wicked opinions periſh, let the whole World periſh, and let Gods Glory, his Word, his Church, his Worſhip, be ſaved*, Amen. Now neither of theſe can be ſafe if there ſhould be a Toleration; but a Toleration is very deſtructive to the Glory of God, and the ſalvation of ſouls; and therefore whoever ſhould be for a Toleration, Miniſters ought to be againſt it: if the Parliament, City, yea all the people were for a Toleration of all the Sects, Anabaptiſts, Antinomians, Seekers, Brownifts, Independents (which I ſpeak not to caſt the leaſt aſperſion upon them, as if they would be, for I believe the contrary) but ſuppoſing it; yet Miniſters ought to preſent their Reaſons againſts it, preach and cry out of the evil of it, never conſent to it, but proteſt againſt and withſtand it by allawful wayes and means within our callings and places, ventering the loſſe of liberties,

(a) *Prima cura nobis debet eſſe nominis Dei, poſterior ſalutis aliorum. Horum alterum cum intercidere neceſſe ſit pereat Papa, pereant impii Magiſtratus pereant impiorum dogmatum patroni, pereat totus mundus, & ſalvetur Deo ſua gloria, ſuum verbum ſuus cultus Amen in c. 9. Moſ.*

liberties, eſtates, lives, and all in that cauſe, and to inflame us with zeal againſt a Toleration, the great *Diana* of the ſectaries; let the Miniſters look upon that cloud of witneſſes before them, who were enemies to Tolerations. *Paul* certainly when he pronounced a curſe twice together in *Galath.* 1. 8,9. upon falſe Teachers, *if any man preach another Goſpel, let him be accurſed*, and wiſhed they were cut off that troubled the Church, and would not give place to falſe teachers, *no not for an hour, that ſo the truth of the Goſpel might continue*, was againſt all Tolerations. The Fathers and Biſhops in the Primitive times were zealous and faithful in oppoſing the ſuffering of hereticks and ſchiſmaticks, even when ſome of the Emperours winked at them, or were their profeſſed Patrons. (*b*) *Amphilochious* is famous for dealing with *Theodoſius* the Emperour in ſo free a way, and in ſuch an admirable kinde, reproving him for ſuffering the meetings of the *Arrians*: ſo is *Ambroſe*, when *Valentinianus* the ſecond had publiſhed a Decree, wherein he commanded the *Arrians* ſhould have Churches, for withſtanding the Emperour to his face at *Millain*, and refuſing to deliver up his Church; and laſtly, (to name no more of the Fathers) ſo is *Chryſoſtome* when the *Arrians* were permitted to hold a Synod within his City, for ſpeaking to the Emperour *Arcadius* after this manner: *Tell me, O Emperour, whether if any man would inſert baſe and abject ſtones, into that fair and ſpecious Crown which thou wearſt upon thy head, wouldſt thou not be offended with him.* The Emperour yielding; Chryſoſtome *replied, well, doeſt thou not think the Emperour of Heaven will be offended, if in a godly City which is ſincere and ſound, a ſcabbed and infectious member be permitted to inhabit; ſeeing it is required of every one, either that he be converted, or that he be baniſhed*: Yea, the primitive Biſhops and Paſtors of the Churches were ſo againſt mixtures of Religion, and admitting of divers wayes of Religions in one City or Kingdom, as that they made many Canons and Decrees in Councels and Synods againſt the ſuffering of hereticks and ſchiſmaticks, as *Arrians, Donatiſts, &c.* and the Laws and Edicts of the Chriſtian Emperours, againſt

(*b*) *Theodoret. Eccl. Hiſt.* l. 5. c. 16. *Theodoret. Hiſt. Eccl.* l. 5. c. 13. *Ambroſ. Epiſt.* 12. *ad valent Imper. & Orat. in Auxent. de baſilicis non tradendis & Epiſt.* 33. *ad Marcellain. Symeon metaphraſt in vita.* Chry.

against hereticks and schismaticks, were not only approved of by the Fathers, being Enacted and Decreed still after every general Synod, the Emperours publishing new Laws against the new hereticks; but those holy men were so far from giving any way to formal Tolerations, as that they stirred up and exhorted the Emperours, to adde their civil Sanctions to the Canons and Decrees of Synods, made against the heresies and errours of the times. I might shew how the Pastors of the Reformed Churches (namely those who were stars of the first magnitude) were against the Toleration of Anabaptists, Libertines, and other Sectaries in their time, and what they did and writ against it, as *Calvin*, *Zuinglius*, *Peter Martyr*, *Philip Melancton*, *Zanchius*, *Beza*, *Knox*, *Bullinger*, *Musculus*; yea, and *Luther*, however at first he was somewhat tender in that point, as newly coming out of Popery, and knowing how the Papists had abused it, and fearing the worst; yet afterwards he was against a Toleration of hereticks and sectaries, and was for the banishment and suppression of them, as is evident by an (c) Epistle of his, written in answer to that question, Whether it may be lawful for the Magistrate to kill false Prophets; where *Luthers* judgement is for banishing false Prophets, but not killing; and by his writing to the Senate of *Mulhusium*, seriously admonishing them not to admit of the Anabaptist *Thomas Mucer*. For though *Luther* made request unto *Frederick* Duke of *Saxonie*, that within his Dominion they might be favourably dealt with and spared, (for that their errour exempted they seemed otherwise good men) yet afterwards upon better experience when *Mucer* was cast out of *Saxonie*, he was so far from interceeding for his readmission, that he writ with all speed and vehemency to *Mulhusium* that they should not receive him.

(c) *Luth. Epist. Tom. 2. Epist. pag. 381. An liceat magistratui occidere pseudoprophetas. Respondet. Lut. ego ad judicium sanguinis tardus sum, ubi etiam meritum abundat. cum in hac causa terret me exempli sequela quam in Papistis ac Antichristis & in Iudæis videmus. ubicum statutum fuisset Pseudoprophetas & Iudæos occidi successu temporis factum est ut non ipsi sancta prophetæ & innocentes trucidarentur, authoritate ejus statuti, quo impii Magistratus freti, Pseudoprophetas & hereticos fecerunt quosquos volucrint idem sequutorum est timeo & apud nostros si semel uno exemplo licitum probari potent, seductores esse occidendos cum ad huc apud Papistas videamus hujus statuti innocentem sanguinem fundi pro nocente. nullo modo possum admittere falsos Doctores occidi, satis est eos relegari. qua pœna si Papistæ abuti volunt, mitius tamen peccabunt & sibi tantum nocebunt.*

Sleidan

Sleidan. lib. 5. *Quum ejectus è Saxoniæ finibus Muncerus oberraret ac rumor increbuisset, eum cogitare Mulhusium: Lutherus ea re cognita datis ad Senatum literis graviter monet, ne recipiant.*

As also how in *England* in Queen *Elizabeths* dayes, learned Bishops and godly Ministers were against the suffering of many Religions in this Kingdom; as Bishop *Jewel*, Bishop *Babington*, Bishops *Bilson*, Master *Cartwright*, and Master *Perkins*, who in his learned works on *Rev.* 2. 20. speaks thus, *Every man is not to be left to his own conscience, to teach and hold what Doctrine he will: but all such men or women as teach erroneous Doctrine, by the Governours of the Church are to be restrained. It is a grievous fault in any Church not to restrain the Authors and maintainers of sects and false Doctrines, and of opinions which stand not with the truth of Gods word; and on the contrary, tis a vertue and good gift in any Church when they restrain the Authors and favourers of sects and false Doctrine. And in this regard our Church is to be commended and approved, and the Common-Wealth likewise, for making Lawes to restrain both Popish Recusants, and some Protestants, who depart from this our Church, as being no Church of God, but a member of Antichrist and of Babylon.* But I shall passe over these, and set before the godly Orthodox Ministers, the zeal, courage, and faithfuln ss of some Bishops and their Chaplains, in King *James* and King *Charls* his Raign, in writing, preaching, remonstrating, and protesting against a Toleration of the errours of their times, thereby labouring both to provoke and shame the Presbyterian Ministers, if they appear not against a Toleration of the errours of this time. In the beginning of King *James* his Raign, the Papists hoping to work upon his natural disposition, inclining to clemency and peace, framed and presented many Petitions and supplications to Him, for a Toleration of their Religion in private Houses without molestation to Priest or Lay-person for the same; with reasons for a Toleration annexed thereunto, and not only by Petitions did they promote their design of a Toleration, but by all other means, as by soliciting friends abroad, and

favourers

favourers at home earneſtly to importune King *Iames* in their behalf, ſo by transforming themſelves into all forms and colours under ſeveral masks and vizors, ſometimes of Catholike Noblemen and worthy Gentlemen of *England*, ſometimes of ſpiritual, ſometimes of Lay-catholikes, and ſometimes of true and charitable Brethren of the Reformed Church, writing Books, Apologies and Epiſtles for a Toleration. Now theſe Petitions and Books were anſwered by *Gabriel Powel*, firſt during his abode in *Oxford*, 1604. Afterwards living at *London*-houſe, 1605. by the commandment of ſome of the Biſhops, he refuted an *Apologetical* Epiſtle for the permiſſion and profeſſion of all ſects and hereſies, as alſo writ a Tractate of the unlawfulneſſe and danger of a Toleration of divers Religions in one Kingdom: beſides in his Book *de Antichriſto*, Dedicated to King *Iames*, in the Epiſtle Dedicatory, he ſpeaks notably againſt Tolerations. And *Gabriel Powel* did not only oppoſe, but Doctor *Sutliffe* Dean of *Exeter*, at the ſame time writ a Book in anſwer to thoſe Petitions of the Papiſts; and Doctor *Willet* in his Preface to his *Comentary on the Epiſtle of Iude*, writes againſt thoſe Popiſh Books which in the former part of King *Iames* Raign were ſet forth to inſinuate themſelves to the State, and to perſwade a Toleration of their Religion, againſt which he gives ten Reaſons. And when in the latter part of King *Iames* his Raign, the *Spaniſh* match was on foot and things tended towards a Toleration, and greater favour of Popery: Dr. *Abbot* then Archbiſhop of *Canterbury* made a moſt free Remonſtrance to his Majeſty againſt the match and Toleration indulged to the Papiſts (a perfect copy whereof is in Maſter *Pryns Hidden Works of darkneſſe, or a neceſſary Introduction to the Archbiſhop of Canterburies tryal.*) In which Remonſtrance are theſe following paſſages: *May it pleaſe your Majeſtie, I have been too long ſilent, and am afraid by my ſilence I have neglected the duty of the place it hath pleaſed God to call me unto, and your Majeſty to place me in. And now I humbly crave leave, I may diſcharge my conſcience towards God, and my duty towards your Majeſty. And therefore I beſeech You give me leave freely to deliver*

Vide Powels anſ. to Petit. for Toler. of Popery in *England*, and a refutat. of an Epiſtle *Apologitical* written to perſwade the permiſſion of the promiſcuous uſe and profeſſion of all ſects and hereſies.

Pag. 39, 40.

deliver my ſelf, and then let your Majeſty do what you pleaſe with me. Your Majeſty hath propounded a Toleration of Religion, I beſeech you (Sir) take it into your conſideration what your Act is, what the conſequence may be; by your Act you labour to ſet up that moſt damnable and heretical Doctrine of the Church of Rome; *how hateful it will be to God, and grievous to your good ſubjects, &c. What dreadful conſequence theſe things may draw after I beſeech your Majeſty to conſider: and above all, leaſt by this Toleration and diſcountenance of the true profeſſion of the Goſpel, wherewith God hath bleſſed us, Your Majeſty do not draw upon the Kingdom in generall, and your ſelf in particular, Gods heavy wrath and indignation. Thus in diſcharge of my duty toward God, to your Majeſty, and the place of my calling, I have taken humble boldneſſe to deliver my conſcience. And now (Sir) do with me what you pleaſe.* This Remonſtrance againſt a Toleration or indulgence of Popery was ſeconded by Doctor *Hakewel* and others. In this Kings Raign a Toleration of Popiſh Religion for *Ireland* was in agitation, and ſo far proceeded as it was ready to be concluded; whereupon the Archbiſhops and Biſhops of *Ireland* joyned in a publick Proteſtation againſt it; A perfect Copy whereof is as followes. *The Religion of Papiſts is ſuperſtitious and idolatrous, their faith and Doctrine erroneous and heretical, their Church in reſpect of both, Apoſtatical; to give them therefore a Toleration of Religion, or to conſent that they may freely exerciſe their Religion and profeſſe their faith and Doctrine, is a grievous ſin and that in two reſpects: Firſt, it is to make our ſelves acceſſory not only to their ſuperſtitious idolatries, hereſies, and in a word to all the abomination of Popery; but alſo (which is a conſequent of the former) to the perdition of the ſeduced people, which periſh in the deluge of the Catholike Apoſtacy. Secondly, to grant them a Toleration in reſpect of any money to be given, or contribution to be made by them, is to ſet Religion to ſale, and with it the ſouls of the people, whom Chriſt our Saviour hath redeemed with his blood. And as it is a great ſin, ſo it is a matter of moſt dangerous conſequence, the conſideration*

sideration whereof we leave to the wise and judicious, beseeching the zealous God of truth, to make those who are in Authority zealous of Gods Glory, and of the advancement of true Religion; zealous, resolute, and couragious, against all Popery, Superstition, and Idolatry. And when there was a great meeting of all the chiefest in the whole Kingdom about a Toleration, and likely to be granted: Doctor *Downam* Bishop of *London-derry*, preached at *Dublin* before the Lord Deputy and the whole State, and in the midst of his Sermon, openly read this Protestation above written, subscribed by the Archbishops and Bishops of *Ireland*; and at the end he boldly said, and let all the people say, Amen. And thereupon, suddenly all the whole Church almost shook with the sound that their Amen made, and the Lord Deputy calling for the Bishop, for a Copy both of his Sermon and Protestation, to send to the King; the learned and couragious Bishop gave this answer, that there was nothing he either spake or read in the Pulpit, but he would willingly justifie before his Majesty, and feared not who read or saw it; which Protestation and Sermon were a means to prevent a Toleration. Now if the Bishops and their Chaplains were so zealous, couragious, against a Toleration of the errors and false Doctrines of their times both in *England* and *Ireland*, as thus to write, preach, remonstrate, and to protest, and that in corrupt degenerating times, when the Court Prerogative was swollen high, and the current for favouring of Popery run strong: K. *James* his minde with many of his Councellors, strongly bent upon the *Spanish* Match, and since this Kings Raign and Marriage with a Papist, Popery having many powerful friends both in the Court of *England* & *Ireland*, (*there having been for many years deep designs to bring Popery in again into these Kingdoms, for the effecting of which, one of the best means projected was the giving of a Toleration and Indulgence) Did not the Archbishops, Bishops, Deans, Doctors, Court Chaplains, and Bishops Chaplains (for there were some of all these sorts opposed) hazard the favour of King, Nobles, great Courtiers

**Vi.* Mr. *Prynns* Hidden works of darknesse brought to publike light discovering to the world the plots to bring in Popery into our Church and to reduce all our Realms to *Rome.*

Courtiers, the losse of all their preferments, Archbishopricks, Bishopricks, Deaneries, great Livings, to withstand a Toleration: and shall the Ministers of our times suffer a Toleration of all sects to come in upon us, in a time when the greatest Reformation is pretended that ever was in this Kingdom, and a Parliament sitting, and be either wholly silent, or oppose faintly; be afraid of displeasing some great men, or hazarding a little estate and liberty? was the lukewarm Angel whom God hath cast out of this Church, for not being zealous enough, yet so zealous as to hazard all against a Toleration of Popery, and that to the face of King, Deputy of *Ireland*, and the whole State? and shall the Presbyterians Orthodox godly Ministers be so cold, as to let Anabaptism, Brownism, Antinomianism, Libertinism, Independency, come in upon us, and keep in a whole skin? O let not the Assembly, Ministers of *London*, and the Kingdom, give any occasion (God forbid they should) to the enemies of Reformation, to say of them, The Bishops and their Chaplains (who were counted Time-servers) opposed the errours of their times, withstood a Toleration with the hazard of great preferments, and great revenues; but the Presbyters who pretended to be great Reformers, to reform the former Reformation, and to correct Magnificat, suffered all kind of errours and schisms, to come in when they were in place, yea, and a Toleration, and durst not appear vigorously against them, for fear of offending this Great-man, or losing this Friend, or being hindred of this Preferment they might haply come to, if they should be too forward. Certainly, the Bishops and their Chaplains shall rise up in judgement against the Ministery of this generation, who appeared against the minde of King, Councel, and so powerful a faction, as was for Popery and the Toleration of it in those dayes, if they be silent or mealy mouthed; besides the shame and dishonour of it here, before the Churches abroad, and good men at home, who will lay all the blame upon the Ministers, and say we may thank them for this, for dealing no more free-

ly nor faithfully with the Kingdom; crying out an unworthy Assembly, an unworthy Ministery in City and Country, to sit still, and suffer all these errours and poysonous Principles, in Books, Sermons, to come in upon us, and to passe unquestioned. O for some *Gabriel Powels*, *Downams*, *Abbots*, &c. to write, preach, remonstrate, protest against the errours and wayes of these times! 'tis want of courage and speaking out hath undone us, and tis only boldnesse and freedom in speaking, to declare particularly such Books come forth, such Sermons preached, such practises played, such persons preferd and suffered, such partiality used, &c. in reference to the sectaries, that must recover us; there's no way to put a stop to things, and save all from ruine, but present courage and heroick resolution, and lets speak out, and suffer no longer a company of giddy, cunning self-seeking sectaries, to betray the truth of God, and to abuse and undo two Kingdoms: And I would not doubt it, if the Assembly, Orthodox Ministers of the City and Country, would but be couragious, and appear effectually in their Ministery; they would make all the sectaries and their friends weary, and ashamed of the trade they drive, and the course they take (they being guilty of such foul matters, both against the Church and the civil Peace; yea, Kingdom of *Scotland*, City of *London*, the Reformed Churches, and Parliament) Lets therefore fill all Presses, cause all Pulpits to ring, and so possesse Parliament, City, and whole Kingdom against the sects, and of the evil of schism, and a Toleration, that we may no more hear of a Toleration nor of separated Churches (being hateful names in the Church of God) And if any Ministers should be afraid of suffering in places where they live, because the sectaries have a powerful influence in some parts, and acts and wayes of molesting and troubling those who oppose them; let them consider they cannot suffer upon a more honourable point, then in opposing by all lawful wayes, as by preaching, writing, the coming in of a formal, legal Toleration of heresie, schism, and all Doctrine, which is contrary to godlinesse.

godlineſſe, and to the peace of Church and State. It hath been the deſire and care of godly Miniſters in the Biſhops times, when God called them to ſuffer, that they might ſuffer upon ſome point which was clear, and not upon words or matters by the by. Now the oppoſing the ſects of theſe times, and that great deſire of a Toleration of all Religions, pleaded for ſo much by many, are points will bear us out before God; and all who come after us (if ever a Toleration ſhould be granted) will ſay when they ſee and feel the miſchiefs of a Toleration, Theſe were good and wiſe men, that had their eyes in their heads and looked a far off, as often as new evils ariſe in the Kingdom upon a Toleration; this which they have done againſt a Toleration, will be ſpoken with honour of them throughout all generations, and in other Chriſtian Kingdoms.

2. Miniſters in their meetings, ſhould adviſe and agree together, to conſider of and think upon ſome wayes and means, for the preventing the further growth of the ſects, preſerving their people from the infection, and the remedying of them; and therefore it were good, that in the City and in each County, the Orthodox godly Miniſters would chuſe a company among themſelves, make a Committee to attend upon this work, and draw up ſome things that might be uſuful to put a ſtop to our errours, which might come forth in the name, not of any one man, but of all; as many eyes ſee more then one, and many hands build up more: So acts and wayes propounded by a Community, many Miniſters carry more waight and authority, then done by one ſingle Miniſter; and therefore it were good to ſet forth ſome Books againſt the errours of our times, with joynt conſent in the name of all the Miniſters, to ſend out ſome grave Admonition to the people, in the name of the City-Miniſters ſubſcribed by all, to warn the people, in the name of God to beware of the errours of theſe times, and to withdraw from ſectaries, and to return again into the boſome of the Church; and laſtly, for the Miniſters to make a Remonſtrance of all the Errours, Hereſies, Blaſphemies, Schiſms,

Inſolencies,

Insolencies, Tumults, that have been in *England* these last five yeers, out of all the Printed Books, publike Sermons, preachings in private Houses, discourses of the Sectaries; and with a Petition humbly to present it to both Houses, with hands subscribed of all the Orthodox godly Ministers in this Kingdom: In the beginning of the Parliament, there was such a Remonstrance containing the errours in Doctrine, innovations in Worship, tyrannical practises in Government in the Bishops dayes, with about eight hundred Ministers hands subscribed to it, and all know the good that came of it; but now theres a more fruitful field to walk in, more matter, stranger Doctrines, greater Blasphemies, Innovations in Worship, horrible Insolencies and Disorders for such a Remonstrance; and who knows but if this were done fully (as it might) with a thousand hands of Ministers subscribed to it, and set before the Parliament, it might do as good an office for the sectaries, as for the Prelates and their Courts?

3. To these, and all other wayes used by the Ministers, they must pray much to God, and call upon him night and day, that he would prevent and cast out of this Church all the errours, heresies, roots of bitternesse, poysonous principles got in among us, and to give a miscarrying womb to the sectaries, that they may never bring forth that misshaped Bastard monster of a Toleration (which is part fish, part flesh, and part neither of both, that hath one part like a fish, another like a beast, a third part like a man) Ministers must give themselves continually to prayer, as well as Ministery of the Word; praying as well as preaching against the errours of the times; and therefore let the Ministers pray, pray, pray, yea, fast and pray against the sects, and against the much beloved Toleration, saying with *David*, I will yet pray *against their wickednesse*: Lets complain to God, how his Truth is trodden down, his Name blasphemed, the Crown of his Glory prophaned, the Scriptures derided, the Ministery of his Word despised, the Church and Sacraments denied; yea, all Religion ready to be

Act. 6. 4.

be lost; and lets cry to him with *David*, *It is time for thee Lord to work, for they have made void thy Law*, thy Gospel, Faith, yea, and the light of Nature and Reason, pleading for a Toleration of all blasphemies, and denying there is a God: Ministers have cause to take up that prayer in *Cant.*2.15. *Take us the foxes, the little foxes that spoile the vines, for our vines have tender grapes*; and that in *Psalm.*70. *O God the heathen are come into thine inheritance.* *Alexander* the devout Bishop of *Alexandria*, was famous for his prayers against *Arrius*, and did as much against him, as *Athanasius* by his deep Disputations and Arguments. *Theodoret* relates of *Alexander*, that when he was commanded by *Constantine*, upon pretence of repentance to receive *Arrius* into the Church, he went into the Temple with two more, casting himself down before God, weeping and praying, that *he would not suffer the wolfe to be mingled with the sheep*, in his prayers, saying, *Lord, but if thou permittest him to come in, neither can thy judgements be searched out, take away thy servant out of this present life.* And upon *Alexanders* prayers, the next morning immediately *Arrius* was smitten by God, and died miserably, his bowels falling out.(*a*) *Luther* observes that the prayers of Ministers unto God do oft more against heresies and false Teachers, then their arguments, saying, that hereticks and false teachers are the stroaks of divine wrath to a Church and Kingdom; as heretofore a carnal sword was Gods plague to a carnal people; and therefore the stroak is to be more turned away, and God to be reconciled by humble prayer with him, then to deal with them by strength of wit and learning, that so the victory may be upon our tears (God shewing mercy) and not of our works: And *Luther* speaking of hereticks, saith they are not overcome with force of Arguments nor with Reasons, *They grow proud and insult over all these, and prevail till the*

*Psa.*119.126.

Book entituled Toleration justifi. p. 8, 9.

*Theod. haeret. Fabul.*l.4. de Ario.

(a) *Haeret. & falsi Magistri sunt plagae divinae irae, non secus ac olim populi carnalis plaga erat gladius carnalis, ideoque magis oratione humili apud Deum plaga avertenda, & Deus placandus, quam viribus ingenii aut eruditionis cum iis congrediendum, ut victoria sit Dei misericordis provocati nostris lacrymis, non nostrorum operum. Impij Doctores sunt poenae peccatorum, & summa Dei indignatio.* And speaking of Reasons against them, saith, *superbiunt super haec omnia & praevalent donec dextra excelsi eos immutet quod ut faciat non fiducia ingenij, eloquentiae eruditionis praesumendum est, sed humili clamore implorandus est, Lutherus.*

right

right hand of the High change them; which that God may do, we must not presume nor trust upon wit, learning, eloquence, but God is to be implored with humble earnest prayer. Gabriel Powel who was so zealous against Popery and the Toleration of it, as to write so many Books, did also expresse his tears and make an humble Petition unto God against them, full of zeal and affection; and therefore Ministers in our times, wherein not only principles of Popery are maintained, but all other heresies, yea, and a general Toleration aimed at: as appears by the greatest number of Books Printed on that Argument, should according to that exhortation in the Prophet *Ioel*, *Weep between the Porch and the Altar, and say, Spare thy people O Lord, and give not thine heritage to reproach.* Ioel 2.17.

Vide Gabriel Powels Book entituled A consideration of the Papists Reasons of State and Religion, for Toleration of Popery in their supplication to the King, and the states of the present Parliament, in the end of which Book *Vide*, The Authors Tears and Humble Petition unto Almighty God.

2. The Magistrates from the consideration of all these errours, heresies, blasphemies, should appoint and command a solemn general Fast, to be kept throughout the Kingdom, for this very end, that the Land might be humbled and mourn for these heresies, blasphemies, &c. and for the great growth and too much suffering of them; and for the fearful breach of our solemne Covenant with God, we have had publike solemn Fasts, several times commanded upon particular occasions; and lately, one kept for seeking God, about the selting the Covenant of the Church, but we have had none yet called, nor kept particularly upon this occasion of heresies, schisms, blasphemies, which is the saddest of all. *Moses* that great Magistrate, upon the peoples making a golden calf, and committing idolatry, fasted the second time forty dayes and forty nights, even presently after fasting forty dayes before, *Deut.* 9. 18, 19. compared with verse 9. and verse 11. (the number of forty dayes, are sundry times mentioned in the Scripture for humiliation) and have not our Magistrates great cause to fast, for the golden calfs made by the people, the strange opinions and worships of these times, and to be afraid of the anger and hot displeasure wherewith the Lord may be wroth against us to destroy us. Those two damnable errors of

Vid. New Annotations on *Deut.* 9. 10. and Ainsw. on *Deut* 9. 18.

of denying the Doctrine of the Trinity and Divinity of Christ (if there had been no more) which have been openly and publikely maintained by some, and are held by many, were as just a cause for fasting and humiliation, as the *Israelites* golden calf; these opinions besides all the other wickednesse of them being idolatries. (b) Learned *Voetius* shews excellently that Antitrinitarians and Socinians are most base idolaters, and that their idolatrie is more evident and grosse, then the Papists in praying to the Virgin *Mary* and Saints: The Magistrates in *Israel* were wont upon blasphemies against God, to proclaim publike Fasts, to call solemn Assemblies, as is manifest (c) in 1 *Kin.* 21 9. and therefore *Jesabel*, when she would have false witnesses suborned to accuse *Naboth* of blasphemy, gives order according to the custome that was among *Israel*, that the Elders and Nobles should proclaim a Fast. When *Rabsecah* blasphemed God, *Eliakim* the son of *Hilkiah* and *Shebna* the Scribe, &c. rent their clothes, and when *Hezekiah* heard of the blasphemies, he rent his clothes and covered himself with saccloth, and went into the house of the Lord; and *Eliakim*, and *Shebna* the Scribe, and the Elders of the Priests were covered with saccloth; all which actions were wont to accompany, and did expresse fasting and great humiliation; and *Hezekiah* went into the House of the Lord spreading the blasphemous letter before the Lord and prayed, and sent to *Isaiah* upon the blasphemy, to lift up his prayer for the remnant that was left. And is there not great reason for our Magistrates in respect of all the blasphemous opinions, and blasphemous speeches which have been in this Kingdom within these few yeers, and lately, (many particulars whereof are laid down in this Catalogue) to call upon us to fast and pray, to rend our hearts and to be humbled to the dust, to appoint solemn dayes of humiliation, because of all the errours, heresies, blasphemies; and may not we spread before the Lord, in the House of the

(b) *Voet. Thes. de neces. ac utilitat. Dog. de Sancta Trinitat.* part. *Alt. sect.* 2. & 4. *Et Socinianos esse idololatras & quidem turpissimos, quippe qui ex formula religionis suæ præter unum illum solum natura Deum conditorem omnium, divino cultu adorant Christum, natura ψιλον ἄνθρωπον. libertas exercitii sen cætuum Ecclesiasticorum celebratio publica, aut privato publica, non est concedenda Socinian. Quia est idololatria multo evidentior, & magis theoretica ac crassa, quam ex. gr. est invocatio Mariæ, & Sanctorum in Papatu.*

(c) *Junius* 1 Kin. 21. 9. *Cœtum indicto jejunio convocate, ut pro more publico conventu de malefitiis inquisitio habeatur.*

Lord all the heresies and blasphemies contained in this Book, as *Hezekiah* did *Rabsecahs* letter, praying to God, and laying our mouths in the dust, if so be there may be hope, saying, *This day is a day of trouble, and of rebuke, and of blasphemy; for the children are come to the birth, and there is no strength to bring forth.* In *Mat.*9. 15. Christ shewes that the chiefest ground of fasting in the Gospel for Christians, is the taking away of the bridegroom, the losse of Christ, *The bridegroom shall be taken from them, and then shall they fast.* In *Exod.*33.3. God tells *Moses*, that for their sin in the golden calfe, he would not go up in the midst of them, ther should lose his presence, to wit, the visible signe of his presence as in the cloud, that is (as the *Hebrew* Doctors say) *The Sons of Israel made the golden calfe, and the glorious cloud which overshadowed them was taken away, and they remained uncovered.* Now upon this evil tydings of losing a visible signe of Gods presence, the people mourned and did not put on their ornaments; nay in verse 5. God calls upon them, to put off their ornaments from them, that he may know what to do unto them, that is to fast and pray, to humble their souls, and shew fruits of repentance, (for putting off ornaments used to accompany fasting, *Jona* 3. 6. 2 *Sam.*12.15,20. *Dan.* 10.3.9. *Ezra* 3.4.) And what cause then is there in this Kingdom for solemn fasting and prayer above any time since the Reformation, seeing thats a special Gospel fasting day, and time of humiliation the losse of Christ, and the withdrawing of Gods presence? Now take away purity of Doctrine and worship from a Church, and Christ withdraws; errours and heresies drive Christ away who is the truth, and deny the Lord who bought his Church. And therefore towards the removing and preventing of the wrath of God, I judge it needful for the Parliament, to call and appoint some solemn fasts of this nature, to confesse the errours, heresies, and blasphemies of these last yeers, and to cry mightily to God not to visit the land for them.

Vide. Ainsw. *in Exod.*33.3.

2. The Magistrates together with the commanding of a solemn

ſolemn faſt, inregard of the many errours and the breach of the National Covenant, ſhould call upon the people for a ſolemn renewing of the late Covenant, and that upon thoſe faſting dayes, and ſhould ſend forth ſome orders to the Miniſters, to lay open to the people the breach of the Covenant and the danger of it, and to ſtir them up to renew and keep it better. In the ſecond Book of the *Chronicles* we ſhall read, that after great corruptions and degenerations, the good Magiſtrates, *Aſa*, *Hezekiah*, *Ioſiah*, renewed their Covenant, and cauſed all the people to do ſo to; and conſidering what a woful falling from the truth and breach of the Covenant hath been in this Kingdom, ſince the taking of it (as for inſtance, we ſwear to the moſt High God to root out and extirpate all hereſie, ſchiſm, and whatſoever Doctrine is contrary to godlineſſe; and ſince the Covenant, they have grown more and been ſuffered more then before) theres a great deal of need that on Faſt dayes appointed for humiliation for the hereſies, ſchiſms, *&c.* the Covenant ſhould be anew taken, and kept better by us.

3. Together with the publike Faſts and renewing the Covenant, the Magiſtrate to ſhew his deteſtation and abomination of the errours, hereſies of the times, ſhould command that in the cloſe of the faſting dayes, the wicked Books printed of late yeers, (ſome whereof licenſed, diſperſed, cryed up) ſhould be openly burnt by the hand of the hangman; as the Books entituled *Mortality of Man*, *The Bloody Tenet*, *Compaſſionate Samaritan*, *The ſtorming of Antichriſt*, *The Pilgrimage of Saints*, *Toleration juſtified*, *Fulneſſe of Gods love maniſted*, *The Arraignment of Perſecution*, *Sacred Decretal*, *Martins Eccho*, *Diſcoverey of the man of ſin*, *The Smoak in the Temple*, with many others. *Moſes* in *Deut.*9. 21. tells *Iſrael* that he took their ſin, the calf which they made, and burnt it with fire: O that our Magiſtrates would take theſe calfes of the people, theſe Idol Books and burn them with fire: O what a burnt offering, a ſweet ſmelling ſacrifice would this be to God?

There was a Book burnt by command of Authority, about some five moneths ago, called *Comfort for believers*, with a Declaration made upon it by the Assembly: O what a goodly bonefire would all the heretical and erroneous Books make, that have been printed in *England* within these four last yeers, with a solemn Declaration to be published at their burning?

4. After all these, the Magistrates should execute some exemplary punishment upon some of the most notorious sectaries and seducers, and upon the wilful Abetters of these abominable errours, namely, the Printers, Dispersers, and Licensers, and set themselves with all their hearts, to find out wayes, and to take some course to suppresse, hinder, and no longer suffer these things; to put out some Declarations against the errours and the wayes of the sectaries, as their sending Emissaries into all parts of the Kingdom to poyson the Countries, as their dipping of persons in the cold water in winter, whereby persons fall sick, dye, &c. declaring that they shall be proceeded against, as Vagrants and Rouges that go from Country to Country, and if any fall sick upon their dipping and dye, they shall be endited upon the Statute of killing the Kings subjects, and proceeded against accordingly. 'Tis related of the Senate of *Zurich* that they made a decree against the Anabaptists, after they had been dealt with all by ten several disputations, and continued still obstinate, that whosoever rebaptized any that had been formerly baptized, he should be cast into the water and drowned. And in one word to cause all the people to stand to the Covenant; as tis said of *Iosiah* 2 *Chron.* 34 32. that is to keep them in such awe, by the Magistrates Authoritie and Penal Laws, as that they shall not dare but stand to the Covenant.

Epistol. Zuing. & Occolampad. l. 2. fol. 84. Decrevit autem clarissimus Senatus post eam collationem quæ nimirum decima fuit, post alias sive publicas, sive privatas, a quis mergere qui merserat baptismo eum qui prius emerserat.

5. To all these, the Magistrate should adde the speedy establishing and setling the whole frame of the Government of the Church, in all the Officers, Assemblies, and Censures, without which this Church will never be brought into unity, nor errours prevented from rising up, or suppressed when grown.

3. Pri-

3. Private Christians they should do somthing considering the errours and heresies of these times: First, mourn, and sigh in secret, be as the Doves of the vallies, mourning for the dishonour of God and his Name, the ruine and destruction of souls, like those in *Ezekiel*, *Ezek.* 9. 4. Secondly, they should take heed, and be fearful more then ordinary of the errours of these times, and beware least they be led away; Christians have many exhortations given them in this kind, by Christ and his Apostles to beware; as *Mat.* 7. 15. *Mat.* 16. 6. *Mar.* 8 15. *Phil.* 3. 2. 2 *Pet.* 3. 17. *Colos.* 2. 8. they had need beware of the sheeps clothing, of Satan transformed into an Angel of light, and that they may be preserved; yet they must shun their society and company, be afraid of conversing and being familiar with them, having parly with them (for they have many subtile arguments to intangle, fained words to make merchandise of people, good words and fair speeches, to deceive the hearts of the simple) so Christians are commanded *Rom.* 16. 17. to avoid them, 2 *Tim.* 3. 5. to turn away from them spoken of sectaries, 2 Epistle of *John* 10. 11. not to receive them into house, neither bid them God speed, give them no countenance. O the zeal that hath been in the Primitive times against keeping of company and familiarity with hereticks! As in Sainst *John* against *Cerinthus*, in *Policarpus*, against *Marcion*; and truly, when I look upon some Christians, I wonder how they dare keep company or be familiar with some sectaries of this time; as *Wrighter*, *Web*, *Hich*, *Erbury*, *Den*, *Randal*, *Paul Hobson*, *Lamb*, and such like. 2. They must take heed of going to their Conventicles and Churches, to hear them preach and exercise; those private meetings are the nurseries of all errours and heresies, very pest houses. 'Tis Storied of *Iulian* the *Apostata*, that he came to fall from Christian Religion, by going to the School of *Libanius* the Sophister, where he heard Declamations against Christians; and many by going to the sectaries Sermons and exercises, where they declam against our Church and Ministery, pretending great Reformation, and purity, come to

fall

fall to their Errors and wayes. Tis *Solmoons* counſel, *Prov.* 19. 27. *Ceaſe my ſon to hear the inſtruction that cauſeth to erre from the words of knowledge*; and Chriſtians ſhould ceaſe from thoſe that preach errors, & not lead themſelves into temptation leaſt God leave them, but rather every good Chriſtian ſhould fly of the ſeparated meetings of theſe times, as old *Iacob* of *Simeon* & *Levi*, *O my ſoul, come not thou into their ſecrets, unto their aſſemblies mine honour be not thou united.* 3. Chriſtians had need to pray much that God by his ſpirit would lead them into all truth, and keep them from being led into Temptation, that he who keeps the feet of his Saints would keep them; we are fallen into thoſe times wherein if it were poſſible the very Elect ſhould be deceived, (yea without all queſtion) ſome of the Elect are deceived in theſe times, and led away with too many Errors for a while, and therefore we had need pray and pray that we may have ſuch an unction from the holy One, whereby we may know the Truth from Error. 4. Chriſtians ſhould grow in Grace, laying out what ſtock they have, doing what they know, and ſo they ſhall know more, and that will be a good means to preſerve them.

2 *Pet.* 3. *ult.*

3. Private Chriſtians for a remedy of theſe Errors, Hereſies, *&c.* ſhould in all humble manner Petition the Magiſtrates againe and againe, that ſome courſe may be taken againſt the Errors, Hereſies, Blaſphemies, *&c.* of theſe times, repreſenting the ſad condition of their countreys, pariſhes, families, and laying open how their Wives and Children are ſtollen from them, and taken away againſt their wills; how they have no command of their ſervants, no quiet in their families, no peace to them that come in, nor to them that go out: If any perſons ſhould go about to ſteal from us our children, ſons and daughters to carry them over beyond Seas, and that in all pariſhes Children were taken away, what a cry would there be, and Petitions put up to the Magiſtrates to remedy this! Now behold there are worſe ſpirits abroad then thoſe, that go up and down from City to Countrey, and from one Countrey to another, to ſteal away our Wives, Children, ſervants, and to carry them to

worſe

worſe places then New Plantations, namely to Hell; and ſhall Chriſtians ſit ſtill and ſuffer all, and not lay open their caſe to them who may help and remedy theſe things!

13. *Coral.* Hence then from all theſe Errors, Sects, Hereſies, Blaſphmies, and ſtrange Practiſes of the Sectaries, vented in a few years, and ſo many obſerved by one man, we may ſee and learn what a vaſt thing Error is, how endleſſe 'tis, without all bank or bottom, a whirl-pool and bottomleſſe gulf, Error knows no end; when men once forſake the narrow and ſtraight way of Truth, they wander in *infinitum*; look as 'tis in Philoſophy, *uno abſurdo dato mille ſequuntur*, one abſurdity being granted, a thouſand follow; ſo in Divinity; as 'tis with ſins, blood toucheth blood, and one ſin draws another, till there be a long chain, and one wickedneſſe is maintained by another; little ſins make way for great, and one brings in all; ſo in Errors, there's a chain too, and one Error is brought to defend another Idolatry and Will-worſhip; the Errors of that hand are unſatiable, multiply exceſſively, as the Prophet *Ezekiel* ſpeaks in the 16 of *Ezek.* of the unſatiableneſſe of *Ieruſalem* when once ſhe fell to Idolatry, how ſhe committed whoredom with the *Egyptians*, how ſhe played the Harlot with the *Aſſyrians*, becauſe unſatiable, and yet could not be ſatisfied, how ſhe moreover multiplied fornications in the Land of *Canaan* unto *Caldea*, and yet not ſatisfied, ver. 26 28, 29. And we ſee in Popery there's no end of their Superſtitions and Will-worſhips, of the number of their Saints, Images, Altars, Ceremonies, &c. And ſo 'tis in Errors on the right hand, and in all ſorts of Erroneous wayes. The *Donatiſts* among themſelves brake into many pieces, into *Minutula fruſtula*, as *Auguſtine* ſpeaks, and that not only falling from one Schiſm to another, rent upon rent, but fell from Schiſm to Hereſie, and from one Hereſie to another, many *Donatiſts* falling to be *Arrians*. *Calvin* Writing againſt the Libertines ſaith of them, If he ſhould take upon him to mention or comprehend all, he ſhould never make an end. For there have been divers Sects of that way both in *Holland*, *Brabant*, and

Calvin Inſtruct. adverſ. Libert. c. 4.

and in the other parts of Lower *Germany*; and therefore he would only speak of them that had disturbed those parts to which he had special relation. The old Anabaptists fell into so many Sects and Factions, and into so many contrary Opinions and differences, as that some thought it impossible to set them all down in order; and therefore *Bullinger* in writing of the Anabaptists, professes he will not endeavour exactly and largely to describe all the several Sects of Anabaptists, as being not possible to be done; and in the chief Factions which he names under several heads, he shews also they are not of the same Opinion, even in the same points. And to what strange Practises the Anabaptists fell, both at *Munster* and other places, Histories are full of. The *Netherland* Arminians who at first fell into Errors but in a few points, the five points (as they are commonly called) in a few years, into what Heresies of all sorts did they fall, as into Socinianism, Libertinism, Anabaptism, Scepticism? Many of the Remonstrants Ministers were guilty of the Socinian Errors and in their Churches did nourish and tolerate all those whom they knew to hold the Socinians Tenets, and worse too. And now the Sectaries of our times who a few years ago were generally Independents or Brownists at most, into what Errors are they fallen, and into what Practises, running every day further and further, adding daily out of pretence of New-light and Revelation one horrid Error or new Ordinance or other, so that they are fallen to damnable Heresies, Blasphemies, and come round to those Practises & principles for which at first they pretended to fall from us. This whole Book in many particulars I have given, is a full proof of this; and yet to what they will fall, the Lord only knows. We may fear many of the Sectaries will as at *Munster*, run up and down naked in the streets, and come to those unheard of cruelties and prophanesses related by Historians of those Anabaptists. Look as it was

Bullinger adverf. Anabaptist. lib. 1. c. 9.

Vide *Vectium de Tolerantia Anti-Trinitariorum. Ministri Remonstrantes non pauci in Socinianis Erroribus deprehensi inter quos celebres Henric. Slatius, Adelphus Venator, Geisterani duo, & complures in Zuid Hollandia Anno* 1618. & 19. Vide *Vectium in Thes. de necessit. & utilitate Dogmat. de Trinit. quod Remonstrantes inter suos tolerarent, fovorent, promoverent eos omnes quos Socinianis aut Anabaptisticis, aut peioribus opinionibus delibutos probe noverant Ex. gr.* [illegible] *Tombergium.*

with ſome Popiſh ſpirits in thoſe late times when men ran a madding after Popiſh Innovations and Ceremonies, as Dr. *Coſens* and others, they were inſatiable, daily finding out ſome Innovation or other to bring into their Chappels and Worſhip of God, adding this week one new Invention, and the other week another, and ſo on, till in ſome things they went beyond Popery in their outward Worſhips; and had thay been let alone, God knows what they would have come to by this time: ſo ſome Sectaries in our times are fallen from one point to another, denying ſinging of Pſalms, denying all Prayers with others, denying all Preaching, denying the Scriptures, bringing in Love-Feaſts, anointing the ſick with Oyle, laying on of hands to give the gifts of the holy Ghoſt *cum multis aliis.*

14. *Coral.* Hence then from all theſe Errors, Hereſies, Blaſphemies, Schiſms, and ſtrange Practiſes that are among us, we may ſee the benefit and excellency of the Presbyterial Government, that prevents and keeps out theſe Monſters and Diſorders, or if any of them begin to ariſe quickly ſuppreſſes them, and hinders their growth. Presbyterial Government as ſoon as an Error doth but peep out will finde it, and take it ſingle before it grows into a body, and cruſh it in the egge, before it comes to be a flying ſerpent, which is made good by experience of it in all the Reformed Churches where tis ſetled in power; Where have we ever read of, or have found in the Church of *Scotland, France, &c.* ſuch things as in the Independent Churches? The like Errors, Hereſies and Confuſions as have grown up among us now within theſe four years, never grew in all the Reformed Churches ſince the firſt Reformation. And whoever will be further ſatisfied of Gods bleſſing from Heaven, the Presbyterial way, with preſervation of truth, and unity of Religion againſt Hereſies and Schiſms, let him read the *Antapology*, or *The full Anſwer to the Apologetical Narration*, pag. 297, 298, 299, 300. only I will now give one teſtimony of the Church of *Scotland* concerning the benefit and excellency of Presbyterial Government, which the

Est Ecclesiæ scoticanæ privilegium rarum præ multis in quo ejus nomen apud exteros fuit celebre, quod circiter annos ante hinc minus 54 sine schismate, nedum hæresi, unitatem cum puritate doctrinæ retinuit. Sic in L[illegible] de consensu [illegible] confessionum [illegible] x.

Reader may finde in the Preface to the *Syntagme of Confessions of the Reformed Churches. This is a rare priviledge of the Church of* Scotland, *above many other Churches, for which the name of that Church hath been famous, even about the space of fifty four yeers, more or lesse, it did without schisme or heresie keep unity with purity of Doctrine.*

And now to put a period to this Book, I desire the good Reader not to be mistaken, or offended at my freedom in this Book, in naming so many persons, and marking some of them, or in my quicknesse and earnestnesse in the manner of speaking things as if I did it out of bitternesse and passion, or out of ill will and malice to the persons of those men; no, I can say it truly in the presence of God, its out of zeal to the truth of God, and compassion to the souls of men destroyed by these errours, proceeding also from sad and serious consideration of the discharge of my duty: and I can say it truly of all those men whom I principally lay open, and give the people warning of, that I have had nothing to do with them, and they have not wronged me at all, but as they have wronged the truth, and the glory of God; and among all these notorious sectaries, excepting *Wrighter*, and one or two more, I know them not so much as by face, having never so much to my knowledge as seen them: I never saw *Den*, *Hich*, *Clarkson*, *Paul Hobson*, *Web*, *Lamb*, *Marshal*, with many others named in this Book. And therefore to take off all prejudice from the Reader against me, and this present Book, I will make use of the words of *Zuinglius* and *Calvin*, two great lights of the Church, written upon the same occasion, one against the Anabaptists, and the other against the Libertines. (a) Good Reader, perhaps I do somewhat against the stomack, propound these things to thee, but truly no violence or rage of minde hath drawn me to it, but my faithful care and solliditude for the Churches. For there are many of the Brethren, who when they did not know what kind of men these were, did think whatsoever was said against them, was too harsh and bitter: But now when [illegible] locks

(a) *Etenchus Zuinglius contra Catabaptistas*, p. 17. 18.

flocks begun to be destroyed by them, they then by letters and cryes have called upon us, confessing those things to be more then true, which before they had heard: I (*b*) am not ignorant, that it will not be well taken by all, that I name these men. But what should I do when as I see three or four seducers, who do lead into destruction many thousands of men, making it their dayly work to overthrow the truth of God, to scatter the poor Church, to spread abominable blasphemies, and to disturb the world with confusion; ought I to be silent or dissemble? O how cruel should I be for the sparing or pleasing of some, to suffer all things to be destroyed and wasted, and not to warn men to take heed. If I knew a way to be laid by theeves, were it not my part to reveal it, that so the travellers might not fall into their hands, ought I to conceal witches, who would conspire the death of the people? Now there is no theft so wicked, nor poyson so pernitious, as abominable Doctrine which tends not only to overthrow all Christian Religion, but all honesty and humanity; shall I therefore be silent? I am compelled therefore to make an outcry against these men. There were never monsters more to be abhorr'd then *Wrighter*, *Web*, *Hich*, *Clarkson*, and their fellows; should I speak against the Pope and Papists, and spare them, who are worse enemies, and do overthrow the truth more? For the Pope hath some form of Religion, and doth not take away the hope of eternal life, shews God is to be feared, acknowledges Christ to be true God and man, gives some authority to the Word of God: But to these men, this is their end, that they might mingle Heaven and Earth, bring all Religion to nothing, abolish all learning, cauterize all mens consciences, and in the end, leave no difference between men and beasts. Now he who keepeth the feet of his Saints, keep us in these evils times from all errours, and by his holy spirit, lead us into all truth, *Amen*, *Amen*.

(*b*) *Calvin. Instruction adversus libertin.* c. 4. p. 603. 604. 605.

POSTSCRIPT.

GOod Reader, since that part of my present Book was printed off, which contains the Catalogue of the Errors, Heresies, Blasphemies, and Practises of the Sectaries, together with the Narrative of Stories and Remarkable Passages, there have come to my hand Books lately come forth; as also Relations from good hands, informing me of more Errors, Blasphemies, and strange Passages of the Sectaries, some whereof I will adde by way of Postscript, namely, four other Errors not before named, that I may make up the hundred and seventy six, just a hundred and fourscore, and a few other Stories of Note.

Mr. *Saltmarsh* smoke in the Temple, p. 16.

1. Error. *That the former by which men Baptize, viz. I Baptize thee in the Name of the Father, the Son, and the holy Ghost, is a Form of mans devising, a Tradition of man, and not a Form left by Christ.*

Ibid.

2. *That those Scriptures of* Matth. 20. 19. Mark 16. 15. Go, and teach all Nations, Baptizing them, *are not understood of Baptizing with water, but of the Spirits Baptizing, or the Baptism of the holy Ghost; and that the Baptism of Christ by water, was only in the Name of Iesus Christ, not of the Father, Son and holy Ghost, as is now practised.*

* Book intituled Vniformity examined. The Covenant is expresly *in terminis*, for uniformity in Doctrine, worship, discipline and Government, and yet theres a Book printed and licensed directly against it, branding it for the highest wickedness. These men may say and write what they please.

* 3. *That the Gospel doth not more set its spirit against any thing of Antichrist, then against this point of External uniformity in the Worship of God; and that uniformity is Antichristian; and uniformity is a piece of the mystery of iniquity; It is the burden of the Saints, the bondage of the Church, the straightning of the Spirit, the limitting of Christ, and the eclipsing the glory of the Father.*

4. *Christ hath not promised his presence and spirit to Ministers more then to other believers, nor more to a hundred, then to two or three; and if two or three in the Countrey being met together in the Name of Christ, have Christ himself with his Word and Spirit among them, they need not ride many miles to the Assembly at* London *to know what to do, or how to carry and behave themselves in the things of God: and therfore for any company of men of*

What

What repute soever, to set up their own judgement in a Kingdom for a prerewptory Rule from which no man must vary, and to compel all the faithful people of God to fall down before it, &c. is a far worse work in my eyes then that of King Nebuchadnezzar setting up a golden Image, and forcing all to fall down before it, seeing Spiritual Idolatry is so much worse then Corporal, as the spirit is better then the flesh: The Spiritual Church is taught by the anointing, the Carnal Church by Councels.

On the 9. day of this present February, I was informed for certain that one Cosens of Rochester in Kent said, that Jesus Christ was a Bastard, and that if he were upon the earth again, he would be ashamed of many things he then did, for which Blasphemies, being proved against him by witnesses, he was put into Prison at Rochester; but being committed, at the Sessions there came an Order from some in place to the Recorder to release him; upon the receipt of which Order, the Recorder, a Sergiant at Law, and a grave man, used these words, Cosens, know you must shortly come before another Court to answer for these words, where you shall have no Order to release you: And now this man being at liberty, entertains in his house the Sectaries that come from London or other places into those parts, as Den, Lamb, Woodman, who have preached in his house since; and this Cosens is so bold, that he dares threaten to question and trouble godly Orthodox Presbyterial Ministers, and goes to some of their Churches to see if he can get any matter against them; for example, he hath gone to one Mr. Clares a godly Minister, and threatned upon hearing him to complain of him, and put in Articles against him.

This Order was not by the Parliament, nor any Committee of Parliament.

In Decemb. last, a little before the monethly Fast, came down Mr. Den with Lamb to Rochester, and sent to a Reverend Minister of that place to have leave to preach; but he denying it, Lamb came to move for his Brother Den, but the Minister would not give way; whereupon in a house on the Fast day, Den preached to about eightscore, some who came out of Towns near hand, and some Inhabitants: then he went from thence to Canterbury, and came back also to Rochester and preached again; in his travels also he dipped many, one of which being of the Town of Chattam fell desperately sick upon it, but whether dead or no, that I could not learn; and a Gentlewoman near Canterbury was Dipped, (of whose Dipping the Anabaptists boast much) that by Dipping she was cured of an incurable disease. I

I cannot say at the same time.

was

was informed also for certain at the same time, That Mr. Den is turned Carter, and goes to Cart, (holding that Erroneous opinion that Ministers must work with their hands, and follow some worldly calling; and that Den hath driven a Cart upon the high way to London, he was seen to do it and met upon the way.

Febr. 3. I was informed for certain, that not long ago Oats an Anabaptist and some of his fellows, went their progresse into Essex to Preach and Dip, and among other places they came to Billericey, and on a Tuesday at a Lecture kept there, Oats and his company with some of the Town of that Faction when the Minister had done preaching, went up in a body some twenty of them (divers of them having Swords) into the upper part of the Church, and there quarrelled with the Minister that preached, pretending they would be satisfied about some things he had delivered, saying to him, he had not preached Free-grace; but the Minister one Mr. Smith Replied, if they would come to the place where he dined, he would satisfie them, but it was not a time now to speak, besides that he was spent; whereupon these Anabaptists turned to the people, and said to them, they were under Antichrist, and in Antichrists way; for say they, Antichrists way is first to Baptize, then to believe and preach; but Christs way is, first to preach, next to believe, and then to baptize; and so they took occasion to speak to the people, and to preach universal Grace, and other of their Erroneous Doctrines for almost an hour; then after this they came up through the Town in a body together, divers of them having Swords, and carrying themselves insolently; and upon this occasion some of the Town meeting them, and they falling out there was a Ryot committed, and some of them being brought to Chelmsford at a Sessions it was found a Ryot, and they were proceeded against according to the Statutes in that case. Mr. Peters, since his bringing the good News of taking Dartmouth, and his great reward of a hundred pounds, and two hundred pounds a year given him, in way of thankfulnesse hath improved his time till that he returned back to the Army, in Preaching against the Reformed Churches; the Presbyterial Government, Assembly, Uniformity, Common Council, and City of London, and for a Toleration of all the Sects, a few particulars out of his rambling Discourses I will give the Reader as I received them from ear witnesses, godly understanding Christians, and a Minister. In this moneth of Feb. the first of Feb. he preached

Tis so related by the Moderate Intelligencer and other Pamphletiers.

ched at the *Bridge-foot in* Magnus *Church, in the forenoon, that the word Uniformity was not in all the Scripture, but the word Unity, and shew me your pattern for it: That in* Holland, *an Anabaptist, a Brownist, an Independent, a Papist, could all live quietly together, and why should they not here? That in the Army there were twenty several opinions, and they could live quietly together; he spake in a slighting way of the Reformed Churches, and of those who are Presbyterians, saying, Whats in the Reformed Churches? Whats in the Churches of* France, *a little against Popery; he spake of the Cities Petitioning for setling the Government of the Church, saying they were not fit for Government, much lesse the whole Land, and will ye bring your selves into bondage? he spake in a slighting way of the Assembly, and how one poor man in a Councel knew more then all the learned Doctors, and yet saith he, I speake not against Councels, and presently in the same breath, said, I never knew any good they did: And then he was upon Independents, Why pray may not an Independent be a Common Councel man? What is he, but an overgrown Puritan, or words to that effect? On the day of publike Thanksgiving for taking of* Dartmouth, *at* Alhallows *Church in* Lumbardstreet, *he preached as follows, namely, of overcoming mountains, we had overcome* Straford, *he was one mountain; we had taken* Bristol, *that was another mountain; and now the mountains to be overcome, were slavery and tyranny; and he was perswaded, if ever this Kingdom was brought into slavery, this City would be the cause of it; the Parliament had voted ease or liberty for tender consciences, and what had the Common Councel to do with matters of Church Government; they must Petition forsooth, and they will have this, and they will have that; and if ever this Kingdom be brought into bondage, we may thank them with such like words. Upon these and other Sermons preached, he was complained of to the Court of Common Councel, and a Committee appointed by that Honourable Court, to examine and hear the proofs of it. One Master* H. *a great Independent and stickler for that party, was complained of to the Common Councel, for saying to two Common Councel men lately, that the King, the Scots, and the Common Councel, did drive one designe.*

We may see by this that all setling of Church Government, is tyranny and bringing into slavery. Liberty of these men is Anarchy and Confusion. The City may see their petitioning and standing for Church Government, troubles all the sectaries, and I hope they will be encouraged to persevere and grow dayly in their zeal for the Orthodox, and against the Sects.

Feb. 14. *I had an information from good hands assured with much confidence, that lately some six or seven of Colonel* Whaleys *Regiment troopers, came to* Wellingborough *in* Northamptonshire, *and there in Houses preached to the people; some of the people told them, they had a Minister one Master* Andrews, *who preached*

with

This Mr. *Andrews* is a godly man well-affected to the Parliament. We may see what the Liberty of Conscience is, that these men would give if they had power; and this is not the spirit of six or seaen men only, but of many other Sectaries both in the Army and out of it, as could prove by many speeches that have fallen from them.

much against the Sects; They replied they would take a course with him, and some of them hearing that he supped forth at a Parishoners in the Town, they way laid him, and he coming home in the night, they asked who was there? he replied, one Andrews; *whereupon they let fly at him, and discharged a Pistol, upon which being amazed, he in the dark fled away and escaped them. The next morning some six of them came to the House before he was up, and that with swords and pistols spanned, and some staid at the door of the House, and others went in with their naked swords and pistols spanned, and running up stairs, a woman at top of the stairs screeched out, whereupon Master* Andrews *being a bed, and fearing it might be those who laid in wait for him over night, lept out of his bed, shut the door upon them, and got a chest to the door to make it good; whereupon one of them perceiving a place in the door where it was joyned together, run his sword thorough the door half way, which Master* Andrews *broke; by this time there was a great cry, and they went away for fear of being taken; and as they went the Constable met them, who spake to them of their carriage, upon which they wounded him; and a Collector to the Committee of* Northampton *coming also, they hurt him, and said they would leave never a Priest in* England *before they had done.*

A Minister in Yorkshire, *writes a letter to a Minister of* London, *dated* Ian. 29. 1645. *Sects begin to grow fast in these Northern parts for want of a settlement in Discipline. Mr.* R. *hath gathered an Independent Congregation in* Halifax *Parish, and some others are about to do so also, I could wish we were reduced into Presbyteries, to prevent further mischief.*

There is a Book lately printed, and that with license (as the Title of the Book expresses, and now the time is come, that all kind of errours are Printed cum privilegio) call'd a Confession of Faith, of seven Churches of Christ in *London, which are commonly (but unjustly) call'd Anabaptists, Dedicated to the High Court of Parliament, and given into the hands of many Members, which came not to my hand till* Feb. 13. *or else I would now have given some Animadversions upon it; but for the present thus much, there are many dangerous opinions and practises, which to my knowledge by Books in Print, and Discourses of theirs, some of those whose hands are subscribed to the* Confession of Faith, *hold, but are concealed, other points of their Confession expressed generally, and doubtfully, not holding them as the Reformed Churches do; and whereas they plead a peaceable and quiet carriage, I can trace a tumultuous disorderly managing of their opinions, as in Mr.* Knols, *and* Paul Hobson, *besides of many other Anabaptists in the Kingdom, which particulars I thought briefly to hint, as an Antidote against that Book for the present, intending suddenly a more full discovery of the fraud and fallaciousnesse of this* Confession of Faith *of seven Congregations. And for a conclusion of all, I humbly pray unto God, that he would blesse this Book so to the people, that by his spirit it may breeve salve to anoynt the eyes of many, that they may see the sectaries, and that the Kingdom may be no longer deceived with the pretences of these men, but that all, according to the Solemn League and Covenant they have taken, may in their places and callings, do their duties to put a stop unto these growing and destroying evils.*

FINIS.

An Appendix.

GOOD Reader in the first Edition of this Book, there were many *Errata*, as in some places a word too much, and in others a word too little, besides the mistake of one word for another, as also some notes in the Margent left out, all which were occasioned either by the Coppy being so close written as it was hard to read it, or by haste at the Presse to finish it for publike use, all which are in this second Edition carefully corrected: and unto all the other Errors, Letters, &c. contained in this Book, Entituled *Gangrana or a Catalogue and Discovery of many of the Errors, Heresies, &c.* I add these following Relations which have come to my hand since my book came forth. A Godly Minister in *Somersetshire*, (whose name though I know, yet for present I conceal) sent up these Opinions following, to be communicated to some Divines of the Assembly, whose relation is here printed word for word, as I received it from the hands of a godly Minister in the City of *London*, and I the rather print it *verbatim* because there are some Errours here set down not enumerated in the former Catalogue, besides such of the Errors here specified that have been reckoned before, and are the same in substance, yet are differently expressed in this Paper, and that with new Additions.

New Lights, and glorious pure Truths (or rather old Heresies and blasphemous Doctrines of Devils) held forth by the bespotted Churches of Independents in these * parts.

* Somersetshire.

1. *That* Adam *was created in sin, and that he was as sinfull before his fall as after.*

2. *That Christ was a sinner, his nature being defiled with sinne as the nature of other men is, and that God did shew his infinite*

love to man in ſetting Chriſt a poor ſinfull creature at his right hand.

3. *That ſin is nothing elſe but the Devill acting in our nature proved by* Luke 11. 21. 22. *where the houſe is Chriſts perſonall humane nature, and when Chriſt the ſtrong man came into it he found the Devill in it.*

4. *That Chriſts humane nature is not hypoſtatically united to the Divine nature, for theſe Churches do not confeſſe Chriſt to be God, nay they earneſtly deny his Godhead, and affirm the Creed of* Athanaſius *to be full of blaſphemies.*

5. *They deny the Trinity of perſons in the deity and affirme that there is but one perſon in the Godhead for if there be three perſons there muſt needs be three Gods, and that* Athanaſius *in his Creed doth blaſpheame.*

6. *That a Miniſter baptizing infants is a falſe Prophet ſpoken of in* Ezechiel, *who doth ſow pillows under the peoples elbows.*

7. *That the Miniſtry ſhall utterly fall and be aboliſhed, neither ſhall there be diſtinction of Offices in the Church, but when they meet every member, either brother or ſiſter, may ſpeak as the ſpirit ſhall give utterance.*

8. *That as Chriſt revealed a greater light then Moſes, ſo they do and ſhall reveal a greater light then ever Chriſt had.*

9. *That the letter of the whole Scripture doth hold forth nothing elſe but a Covenant of Works, thus vilifying the whole Word of God by the name Letter, and making their interpretations to be the ſpirit.*

10. *That to keep a conſtant courſe in performing holy duties and to make uſe of the preſent oppertunity for the enjoyment of a Religious exerciſe, when we finde a dulneſſe and unaptneſſe in our ſelves to put on a reſolution to ſtrive againſt and to break through the preſent difficulty, and to ſet upon the performance of the duty is utterly unlawfull.*

11. *That the glory of the Saints hereafter ſhall not be viſible, but they ſhall by ſome outward expreſſion manifeſt one to another amongſt themſelves their inward joy.*

12. *That there is no hell, or at leaſt no pain of ſence in hell.*

Theſe

These three opinions are most stoutly, though not so generally maintained, yet the number of them that are deluded doth exceedingly increase for want of Ministers to undeceive the people, who run after them apace.

1. *That the Creator in the beginning did for the manifestation of his own glory give forth of his divine essence a variety of formes and severall substances which we do call creatures, so that God doth subsist in the Creatures, and hereafter the whole Creation shall be annihilated and reduced into the Divine essence again.*

2. *Others affirm that the Word Christ, and the word Saint doth not signifie any persons but some of the Divine essence infused into severall persons, so that Christ and the Saints shall be saved, that is the Divin essence in those persons shall be reduced into God again, but the persons shall be annihilated, for the soul is mortall and the body shall never rise from the dead, for even the body of Christ did never rise from the dead, but was annihilated; the world shall ever endure by way of generation from time to time without an end.*

3. *That the Scriptures are not the Word of God but the conceipts of men, and that we are not to adhere to them, but to their Revelations therefore they slight the Word of God, when it is urged to confirm a truth; for where it is said his or that was done according to the Scriptures, as* 1 Cor. 15. 4. *their reply is, That is according to the vulgar opinion and conceipt of naturall men.*

Many other erroneous opinions in Doctrine they hold besides Discipline, which I forbear to rehearse, but you may guesse at *Hercules* body by the length of his foot; God is come down

we see already to confound the language of these *Babell* builders that they understand not one anothers speech, and I doubt not but that he will shortly scatter them, and they shall be as a snail which meketh.

An Extract of a Letter written *Feb.* 19. 1645. from a godly Minister in *Essex* to a Minister in the City of *London.*

Our condition in these parts is very bad. A base but bold sectarist named *Oats* a weaver in *London* coms down, & vents a gallimaufry of strange opinions, & draws great flocks of people after him without all controul. The Constables of *Bocking* did on the Lords day last disturb them, going among them to presse Souldiers, and they used them dispitefully, bad them get them to their steple houses, to hear their Popish Priests, their *Baals* Priests. The tyde of Schisme runs strong, and as they brag is fed with a spring from above. Certainly great hopes and incouragements they have, else durst they not be so bold and insolent beyond measure, as they are. They talk most basely of the Parliament and Assembly which many hear, and dare not appear to avouch, so that they grow formidable. Our Magistrates are afraid of them, onely a few Orthodox Ministers hazzard themselves to oppose this torrent by their publike labours. Help us with your prayers as we do you, that God may inable our spirits against the difficulties we have to encounter withall. If you could bestow a few lines upon me, that I might but hear of the courage and constancy of the Ministers and Citizens of *London*, upon whom we look now next under the Parliament as the onely Instruments of our good, I should be very thankfull, who with my best respects remembred will ever remain.

Your faithfull and assured Friend.

Febr. 26. Two Citizens, godly understanding men related to me for certain that one of the women preachers Mrs *Attaway* spoken of in this Book page 119 and who upon complaint was questioned by the Committee of Examination, for her preaching, was run away with another womans husband, with whom

whom she had bin to familiar along time, but about 14. days ago gone away and that beyond seas (as is commonly reported) This *man with whom she is gone, was one of the Society and Company of which Mrs *Attaway* was, and one who used to hear her preach, he left his own wife great with child, besides other children, and the poor woman (as 'tis reported) was ready to be distracted, and Mrs *Attaway* hath left her children behind too, exposed to the world at six and seven, and convayed away all her goods that are any thing worth: It was told me also by one of those Citizens that 'tis given out she met with a Prophet here in *London*, who hath revealed to her and others that they must go to Jerusalem, and repair Jerusalem, and for that end Mrs *Attaway* hath gotten money of some persons, ten pounds of one young maid, and other money of others towards the building up of Jerusalem: These two godly Citizens not long agoe upon occasion of hearing that Mrs *Attaway* preached, went to confer with her, and to dissuade her from preaching, and comming thither there were four or five men with her whereof one of them was this fellow she is now run away with, and these Citizens speaking with her, one of her Company a Sectary said to her Sister speake not to these men for they are in the flesh, and she discoursing with them, either the same man or another said, Sister speak no more to them for they being in the flesh you will but preach them the more into the flesh.

*will. Jemmey and a preacher too.

I have been within these few dayes from good hands informed that in this last week of *February* there have been some meetings of Sectaries in the City to consult and to draw up some Petition to the Parliament to counterworke the Common councel, and their consultations and debates were to this effect that seeing the Common-Councel and the Scots agree so together for settling Church-Government, and that now new Votes and Resolves of both Houses are come forth to settle the Government of the Church, it was needfull for them to do something and to present a Petition to the Parliament which might consist of these heads, 1. That the Parliament would not take the sense of the Common-councell for the sense of the City but look upon them as two or three hundred men, and

not what they petitioned and desired as the sense of the City. 2. That the Parliament would take the Militia of the City into their own hands. 3. That the City might not keep any correspondence or intelligence with forrain states, for they for their parts disclaimed it. 4. They would not as som others lay any blame upon the Parliament for not settling the Goverment of the Church all this while, or tax them with delayes, but thanked them for their deliberation in proceedings about the Government of the Church, and left them to their own time to settle the Government of the Church according as it might stand with tender consciences. These and some other things for the matter of the petition were propounded and spoken of, some moved that in their Petition speaking about the Government of the Church, they should put in to settle it according to the word of God; another in the company moved that it might be with respect to tender consciences and said he loved not that expression according to the word of God. Now for the way of managing this Petition that it might take and do the work, these things we are propounded to get to it 40, or 50, thousand hands, and for that to draw in and get the hands of the Malignants to the Petition, to draw in many moderate Presbyterians, and to get the hands of all those that keep separated meetings, to send the Petition to their severall meetings to be subscribed: I have had some of the names of the persons that met about this business related to me, but I forbare to name them; and as a further testimony of the truth of this Relation, I have been told it from more hands then one, besides the substance of this hath been discovered and made known to some in Authority in the City.

I have had lately given me from a sure hand the Copies of two letters taken from the Originall letters, and compared by a Minister with the Originalls, one of *William Ienney* to his wife, since he went away with Mistris *Attaway* the lace woman, and the other of Mistris *Attaway* to *William Ienney* before his going away, both which I had thought now to have printed verbatim, but because they are to large, and cannot with the rest of the matter in this Appendix be brought into a sheet, I shall

ſhall only give the Reader a hint of ſome few things: In his letter to his wife dated *Feb.* 15. he writes thus of the reaſons of his going away. *I thought good write unto you theſe few lines to tell you that becauſe you have been to me rather a diſturber of my body and ſoule, then to be a meet helpe for me (but I ſilence) And for looking for me to come to you againe, I ſhall never come to you againe any more. I ſhall ſend unto you never no more concerning any thing. If you had been a kind Woman unto me I ſhould never have parted with you, but God direct you and keep you as one of his Creation, and in that reſpect I deſire you to be looking up to him your Maker.*

His wife could not bear nor take well his being night and day with Mrs *Atteway* but ſpake againſt it, and this was the diſturbance he complains of, and the ſufferings Mrs *Attaway* ſpeaks of.

Farewell. Your Friend *Willam Jeeney.*

Mrs. Attaway *in her letter to* Jenney *writes thus.*

Deereſt Friend and Welbeloved in the Lord, I am unſpeakeably ſorry in reſpect of thy ſufferings, I being the object that occaſioned it, how ſhall I ever be able to anſwer it, I need ſuch love, I ſhall deſire to dedicate my ſpirit to the Lord, to ſeeke him in thy behalfe, that he would be pleaſed to ſet thee at libertie, in the meane time that he would be pleaſed to bare up thy ſpirit quietly under it: me thinks thy ſufferings ſhould be almoſt at the higheſt they are ſo great, when the people of Iſraels *bondage was greateſt, then the ſame day the Lord delivered them when* Iehoſaphat *knew not what to doe he looked to the Lord, let us looke to him, beleeving confidently in him with the faith of Ieſus, and no queſtion but we ſhall be delivered, in the meane ſeaſon I ſhall give up my heart and affection to thee in the Lord, and whatſoever I have or am in him which is our head, thou ſhalt command it, in the mean ſeaſon while thou art abſent I ſhall reſt in the poſſeſſion of thy love which I ſhall not be ſo injurus as to queſtion. That dram of love that is given me thou haſt it freely queſtion it not. So committing thee into the boſome of that loving kindneſſe that hath redeemed thee I reſt.*

Now they are run away together they are delivered.

This Mrs *Attaway* hath a husband in the Army, and the world may ſee what theſe women preachers are, thus to write to another womans husband and now to go away together.

A Citizen related it to me that he imploying one *L.D.* a Sectary of *Lams* Church, to work for him gold and ſilver wyer, he hath made away his worke to the value of about 12. pounds, and is himſelf gone away too about the Countries he knows not where: but *Lam* the preacher is bound for 10. pounds worth of this gold and ſilver upon whom he will come. This Citizen

Citizen was unwilling to have imployed him, but he did so protest his honesty and faithfulnesse and told this Citizen that saith he I have such Revelations and new light as never man had, and doe you thinke I will be dishonest.

The same Citizen told me he imployed three women as spinners for him of gold and silver, which being Sectaries and of *Lams* Church (as I remember) are wont to spin on the Lords day which he fearing did on purpose upon a Saturday night late fetch away all the worke they had wrought off, and comming againe on Monday morning found they had done a good dayes worke, and inquiring in the House of it, others in the House said it was ordinary with them to work on the Lords day and he talking with them, they said they knew no Sabboth, nor no such day, every day was alike to them, and one as good as another.

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